

our Stew-
ment. We
We are
e with us

Winston

Kitchens.

ny, there
in the pan-
one. How

so dark in
her piece."

udge, one-
nt how the
miss."

use, Shaw,
eetings in
e suffered
g tent by
ling church
ck in Mis-
open for
issippi for
He returns

School

School for

e with pupils.
y. Training
ipline. Indi-
partment un-
cher. Target
study Hall at
igarettes, to-
About \$18.
ships earned
odes Scholars
l. Graduates
mination. In
minational.

ins

n Address

omery, Ala.

IS

and skilled

tion wrote

TRIST

School

atalogue

nk Co

ary

S.

me

their

ith

the

ital

its

eld

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., July 19, 1928

NEW SERIES
VOLUME XXX. No. 27

IN THE OPEN

The Jackson Daily News calls on The Baptist Record to come out in the open on the present political situation, and accuses us of sniping and firing from ambush. Well anybody can judge of the truth or falsehood of that without being coached. All that the News referred to in the Record, the editor is responsible for. Please note that this is on the front page. And please read the first editorial on page four. If that is not clear to the mind of the News as to where the editor stands, let him keep on reading the Record and maybe the light will dawn. That editorial on page four was written for a previous issue, but crowded out, and was not called out by anything said in the News. The only regret we have is that we can't say it every twenty-four hours instead of once a week. We would like to hit Al. Smith and all his whiskey allies in Jackson and out of it, including the whole wet press, a solar plexus at least once a day.

The editor of the News is very insistent on preachers staying out of politics. We have heard the devil whining that ever since we can remember. That is what he said to Jesus on the shores of the Lake of Galilee, "Let us alone; what have we to do with thee, thou Jesus of Nazareth?" But Jesus bade him go and keep company with the hogs. But the hogs preferred suicide because they wouldn't stand for such company.

The second-hand idea is being passed around that lawyers must not practice medicine, and preachers mustn't meddle in politics. Whose business is politics? The devil wants the preachers to turn it all over to him. But preachers have been giving the devil a fearful larruping for a good while, and will continue to do so. Is politics the devil's sanctuary, into which he may retire and the preachers be forbidden to bother him? Not much. No, the News is too much like an old woman trying to scare away a lion by waving her apron at him.

With partisan politics the Record has nothing to do, but with righteousness it has everything to do, and to hang up a sign "verboten" at the door of politics and say that all the whiskey soaks may come in and enjoy themselves while decent people must stay out; well, that won't work in this free and enlightened age.

Everybody knows that the liquor business in this country is making its last stand behind Al. Smith. Those who are for whiskey are all for him. To be sure there are some good timid people who are scared when the rawhead and bloody bones of "nigger" is mentioned. There are some good people who think they can swallow Smith for the sake of the excellent principles of the Democratic party. There are others who are hirelings and are afraid they will lose their jobs or their pay. The devil was never worse scared than he is now, and it is time for all who love righteousness and hate iniquity to say so.

Editor Louie D. Newton says in The Christian Index: There is but one issue before us now, and that issue is Al. Smith, the embodiment of the lawless element of the nation backed by millions of money and the smartest political machine ever built up in any nation. The issue is drawn, it is Al. Smith and liquor and Tammanyism versus the people.

TO LOVERS OF SOBRIETY AND RELIGIOUS LIBERTY

R. B. Gunter

It is high time that the best manhood of Mississippi assert itself. Lovers of sobriety, decency, personal purity, religious liberty, separation of Church and State should study the unsavory record of the nominee of the Democratic party. The information is available. This should be done before casting a vote.

Some of the best of the manhood of Mississippi feel disgraced because of the character of the nominee put forth by the Democratic party. Some of the best of our womanhood are humiliated because of the action of those who would have you believe that it is party treason to oppose a wet candidate who is avowedly opposed to the Constitution of the United States. A popular vote, yes a Democratic vote, in Mississippi would not place the Democratic nominee in the lead. Those whose duty it has been to name a candidate have not represented the spirit of Mississippi. It is time for righteous indignation to express itself. The moral backbone of the sober-minded people should show its strength. To be sure the wets, the distillers and the bootleggers will vote for Smith. The reason is apparent.

We cannot afford to listen to blatant wet editors who have become the mouth piece for the wet candidates. An editor's business is to publish news. When he passes from this duty to giving his personal views, every other citizen has the same right which he is exercising. The Constitutional right of freedom of speech and of freedom of press is granted to every citizen alike and not to editors alone as some who jump on every person who opposes the views of the wets would have you believe.

Recently one of the editors in one of the dailies, a wet advocate, made much of the Republicans who propose to vote for Smith. Why did not the editor call them "Renegades, Half-Breeds, Hybrids and Traitors" as he called those Baptists in the Southern Baptist Convention who pledged themselves not to vote for a wet candidate, or for anyone who is opposed to the Constitution and its enforcement in every particular?

Those who believe in religious liberty and in the separation of the Church and State need not hide their heads under their arms, as the ostrich hides its head in the sand to escape the storm, and be deceived by the wet editors who write about these subjects, not knowing what utter nonsense they are talking. Anyone who can see and think straight knows that religious liberty and the doctrine of the separation of the Church and State are imperiled when the one in power belongs to a church which is unalterably opposed to religious liberty and to separation of Church and State and when the first duty of the one in power is to obey the behests of his Church. Turn to history and see the practice of the Democratic nominee's Church when it was in power and held the two swords.

It is somewhat surprising to see how some editors (whether consciously or not, we do not know) have played into the hands of those who are opposed to religious liberty and separation of Church and State and prohibition and have become spokesmen for these interests. They

are blind leaders.

In casting our vote we should draw the line against no candidate because of his religious beliefs, if his Church believes in religious liberty and in separation of Church and State. Religious liberty and separation of Church and State are Constitutional rights and woe betide us when we put the reins of power into the hands of those whose Church believes to the contrary.

We are doing our own thinking. We are independent. We do not have to go with any group when the group goes wrong. We will not allow any wets to cram a wet candidate down our throats or one whose Church is opposed to religious liberty and to the separation of Church and State.

Notice To Associations.

When nominating for Board members, please select men who will attend the Board meeting. We have one member who has been on the Board for two or three years without having attended a session. A Board member represents an entire Association and when he fails to attend the entire Association is without representation.

Dear Subscriber.—If date on label of your paper shows July 1928, renew at once. Only two more issues in this month.

We will publish next week an article by Dr. E. Y. Mullins giving his reasons for opposing Al. Smith.

Not once in the past sixteen years has Tammany voted for the Democratic presidential candidate. And now they have the effrontery to put up Smith and say, if you don't vote for him you are not a good Democrat.

The Democratic platform at Houston did not pledge the party or its nominee to enforce the eighteenth amendment, but only "to an honest effort". The Index says: It is declared by newspaper men who were on the ground that the Tammany bosses sat in their rooms in telephone communication all the while with Smith and merely shook their heads as long as Mr. Moody fought for an enforcement plank, but the moment the compromise was offered on "an honest effort," they nodded, and the convention was over.

Mr. Hoover said: I do not favor the repeal of the eighteenth amendment. I stand, of course, for the efficient, vigorous and sincere enforcement of the laws enacted thereunder. Whoever is chosen President has under his oath the solemn duty to pursue this course. Smith said: "It is well known that I believe there should be fundamental changes in the present provisions for national prohibition, based as I stated in my Jackson Day letter, on the fearless application to the problem of the principles of Jeffersonian Democracy. While I fully appreciate that these changes can only be made by the people themselves through their elected legislative representatives, I feel it to be the duty of the chosen leader of the people to point the way which in his opinion leads to a sane, sensible solution of a condition which I am convinced is entirely unsatisfactory to the great mass of our people."

BAPTIST LIFE IN THE WORLD'S LIFE

by
E. Y. Mullins, D.D., LL.D.,
President Baptist World Alliance.

I invite you to consider the position of Baptists today in relation to the life of mankind. Baptist Life in the World's Life.

In order to do this we may look briefly at certain elements of history, especially of Reformation history. Behind Luther's Reformation there was a fourfold revolt attended by a fourfold vision. The first was the intellectual revolt against the tyranny which had for centuries kept the mind of man in swaddling clothes. It was attended by the vision of an open Bible and the open universe of God. Henceforth the mind of man is to range forth on many a grand tour of discovery. The second was the moral revolt, accompanied by the vision of a purified church and a purified society. Savonarola was the striking figure who embodied this revolt and vision. The futility of his heroic gesture of reform appeared when his movement collapsed and he was burned at the stake and his ashes cast into the Arno. The third was the ecclesiastical revolt against an unspiritual ecclesiastical system accompanied by the vision of a pure and spiritual church. Wyclif and John Hus were the heroic forerunners, but here also the movement failed to attain great proportions owing to the powers in opposition. It was reserved for Martin Luther who led the religious revolt to succeed where others had failed. The direct vision of God and justification by faith was the mainspring of Luther's great epoch making protest.

There is no time to trace the Protestant movement except in a very general way. It broke up into denominations of various types. I name a few of these. There is the episcopal type in which life and activity turn upon questions of authority and government. There is the creedal type in which activity is largely concentrated upon conformity to creeds. There is also the sacramental type in which undue emphasis is given to the ordinances or sacraments as a means of salvation. There is also the rationalistic type in which all Christian doctrine is reduced to the terms and norms of the natural reason of man.

Now the Baptist type is now and has been since the Anabaptist days of pre-reformation times, different from any of the above types. It has sought to embody and express the principle of divine life in the soul and the direct relation of man to God in all the relationships of life. It is a type which the world needs today, a synthesis of all that is good and Christian in other types.

To describe that need: What the world needs is not an intellectual revolt that swings away from Christ and the Christian foundations. It is not a moralism which can map out programs but cannot supply power to carry them out. It is not a dissolution of church polity or power to impress the world. It is not religious life that eliminates sin and the need for atonement and justification. It is not a doctrine of authority that follows Newman to the papacy on the one hand, or on the other dethrones Christ as Lord of life and glory, and abandons the New Testament as an agglomeration of myth and fable.

The Modern world of common life and the modern world of culture eagerly await a type of Christianity that fully expresses the life that is in Christ. Baptists are not burdened with ecclesiastical forms beyond the minimum of a simple New Testament polity. They are under no necessity to prove a historic episcopate or apostolic succession. They have no citadel of sacramental grace to guard and defend. They have no authoritative creeds save the New Testament and should not waste time over creedal questions. They have no confusing mixture of personal faith and proxy faith in their message. They have no complex and involved system of orders in the ministry and hence are free from many vexing and annoying sacerdotal questions.

The supreme challenge of the modern world to Christianity is to moral and spiritual efficiency. The questions it asks are such as these: Can you produce the highest type of character? Can you exhibit social efficiency in removing entrenched evils and promoting the general welfare? Can you supply the spiritual life necessary to reorganize society in harmony with the Kingdom of God? Can you become the medium of a missionary zeal and passion and self-sacrifice adequate to the task of evangelizing the world?

Now the Baptist life in the World's life is confronted today with tests of many kinds. It will be well to consider some of those tests.

First, I name the tests of internal Baptist unity and cooperation. We now number around twelve million. We are scattered through about fifty countries. We can demonstrate spiritual unity or we can become as many conflicting parties as there are groups. We have no centralized authority. We are wholly dependent on two things: good sense and God's grace. Our democracy and autonomy expose us to great dangers, and present great opportunities. We can commit great folly or cultivate great wisdom. Wise men and fools are normal fruits on the Baptist tree. Our freedom is a freedom for folly to run its course and for wisdom to guide towards the great ends. Among Baptists every agency and instrumentality may become a weapon of destruction, or an influence for Kingdom building. The pulpit, the platform, the teacher's chair, the book, the pamphlet, the newspaper—these may be used by folly or wisdom, by the carnal or the spiritual mind. Baptists life produces the prophet who is a divine voice calling men to higher things; or it may produce the man who is an echo, or the echo of an echo of an echo. The finest product of the Baptist spirit is the man who recognizes agreements, rejoices in the great common ends of the Kingdom, co-operates for greater effectiveness, employs charity and restraint in judging the brethren.

The non-Baptist part of Christendom has long been skeptical as to the possibility of a permanent and effective Baptist unity. The ecclesiastical guerilla, and the theological bushwhacker has liberty to run his course. The reckless accuser and malinger of his brethren on the one side and the radical overturner of truth and doctrine find their opportunity in our Baptist democracy. The problem for us is whether our life in Christ is strong enough and constructive enough to survive.

The Baptist World Alliance is a brave gesture of Baptists to prove to mankind that we are not a miscellaneous group of sects, some under Paul, some under Apollos, and some under Cephas, but rather that we are one group under Jesus Christ, supremely loyal to him and his revealed word.

A second test of Baptist life in the world's life is its message on Christian unity. This is becoming a burning question among some of the denominations. The recent deliverance emanating from Rome on Christian unity should not have occasioned surprise. It was an expression of the inevitable logic of the papal system. In the quest for unity some have treated other considerations lightly. But Christian unity must be viewed not as the sole or chief elements in Christian life. It must be duly combined with other elements.

Now Baptist life regards unity in its larger context and not in isolation. We find in the New Testament that at least two other elements are bound up with unity. These are liberty and loyalty. The Baptist formula for Christian unity is: unity plus loyalty plus liberty. Paul writes to the Ephesians his earnest desire that they keep the unity of the Spirit in the bond of peace. He says: "There is one body and one spirit even as ye were called in one hope of your calling"—and that is unity. Then he says: "One Lord one faith, one baptism"—and that is the loyalty. Again he adds: "One God and Father of all who is above all, and through all and in all"—and

that is liberty. (Eph. 4:3-6). This then is Paul's great conception of Christian unity: The unity of the Spirit in the bond of peace—in loyalty to the one Lord, one faith, and one baptism—and in the liberty of an ample life under the eye and in the strength of the one God and Father of all, who is "above all, and through all and in all."

These three principles according to our Baptist view mutually condition and define each other. We do not seek unity at the expense of liberty. Hence we oppose great ecclesiastical systems under episcopal authorities. We do not seek liberty at the expense of unity. Hence we oppose irresponsible individualism which would convert the denomination into a free lance club with every man doing and believing that which is right in his own eyes. We seek rather the Pauline standpoint and make loyalty the centre of liberty and unity. Loyalty to the one Lord makes the unity Christo-centric. Loyalty to the one faith makes it coherent and self-consistent. Loyalty to the one baptism gives it an impressive and convincing outward symbol.

From the Baptist standpoint liberty by itself is an abstraction, and unity by itself is an abstraction. You can put into either or both of them any meaning you wish. But when you deal with Christian unity and Christian liberty you introduce a larger principle of which these are parts, viz., loyalty. Loyalty to Christ is Christianity. It is regulative of all the Christian life in all relationships.

It follows that for the Baptist only those forms of Christian activity in which the voluntary principle finds play can adequately express unity. Co-operation for common ends with compromise on points of divergence expresses the ideal. It follows also for the Baptist that only those forms of unity in which the principle of loyalty finds play can express the New Testament ideal.

Another and third test of our Baptist life in the world's life is in the sphere of the state. Our plea has been that self-determination in the church is the mother principle of self-determination in the state. The right to vote in matters, civic and political, is the analogue of the right to vote in matters spiritual.

But there are many critics of democracy arising. We are now told that the democratic idea is a great fallacy; that *vox populi* is not necessarily *vox dei*. The anti-slavery conviction was first not the voice of the people but of the prophet; the missionary vision was not the vision of the mass but of the seer, like a Carey or a Judson, that only slowly the masses caught the vision.

But democracy is not put to confusion by these objections. Its reply is convincing. We must admit that democracy in church and state moves slowly because it is spiritual and has a long way to go. It describes a circle so vast that any particular arc of the circle looks like a straight line. Oligarchy and autocracy are more direct and apparently more efficient. But evils easily become entrenched and unchangeable under autocracy and oligarchy. Under democracy no evil can become stereotyped. Things are in flux. Conscience can rebel. Leadership can start a revolt. The people can be aroused. A new movement can be inaugurated. Nothing obnoxious to the moral sense can become permanent. It is true that the lower elements in human nature are released in democracy; but so also are the higher spiritual elements.

There are, we may say then, three great advantages of spiritual democracy in the modern world. One I have just mentioned. Evils do not become permanently entrenched. They can be corrected. A second advantage is that democracy in church life is a splendid instrument of missionary propaganda. You can only use Baptist churches for spiritual ends. You cannot mobilize them for political purposes. The Soviet Government in Russia has made this discovery. Hence the marvelous success of the Baptist movement

(Continued on page 6)

Housetop and Inner Chamber

Delayed slightly by the building program, Blue Mountain College opens Sept. 19.

Dr. J. B. Cranfill says he will "shed the brass collar and not support rumocracy".

Dr. James A. Francis, pastor First Church, Los Angeles, Cal., passed away June 30.

East Texas Baptist says Z. T. Sullivan began a meeting at Salem Church near Troup July 8.

Dr. G. J. Davis of Marietta, Ga., becomes Executive Secretary of the Atlanta Baptist Association.

The Democratic Campaign Committee, meeting in New York, recognize that they have a fight on their hands in the South.

Thanks to Brother C. F. Anglin for copies of minutes of Tippah and Tishomingo Associations. They go into the Historical Collection.

Contract for new building for First Church, Roanoke, Va., has been let. Building and ground valued at \$400,000. W. C. Boone, pastor.

The Education Commission of the Southern Baptist Convention will meet at First Baptist Church, Birmingham, Ala., Sept. 5, at 10 A. M.

After reading the announcement from the Democratic nominee that he proposes to lead the way to make this country wet some will wonder if A stands for Alibi.

At last reports, it is said the hotel at Castalian Springs had about as many guests attending the Baptist Assembly as could be accommodated.

Baptist pastors of Houston, Texas, telegraphed Mr. Hoover in Washington, pledging him their support because the Democratic nominee is for liquor. Twenty-four names were signed.

We have seen it stated that John D. Rockefeller, Jr., offered to give \$250,000 to Williamsburg, Va., Baptist Church if they will build according to the colonial architecture. Dr. W. C. James is pastor.

Dr. J. L. Johnson, president of Mississippi Woman's College, was given a scholarship at Columbia University, N. Y., and is spending part of the summer there in special work. It is the custom of Columbia to select some one college president each year for this honor.

Try this on some of yours. A few years ago a grandson of John D. Rockefeller was expelled from Yale for cutting classes. He went to work, and found he needed a college education. Returned to college, worked his way through and stood high in his classes. Give them the air when they won't work.

Some people in Mississippi are saying that the election of a wet advocate to the presidency will have no effect on the law, or that prohibition is not an issue in this present political campaign. In New York they boldly make appeals for votes for Smith on the ground that he is wet, and that it is a wet and dry issue.

The Methodist Episcopal Church, South, has 18,096 churches, a thousand less than ten years ago. But the membership is 2,487,694 as compared with 2,114,479 ten years ago. Their contributions in 1926 were \$41,651,150. In Mississippi they have 1,150 churches and 134,573 members, about 20,000 more than ten years ago. Their total membership includes some people in Arizona, California, Colorado, Idaho, Kansas, Montana, Oregon, Pennsylvania, Washington and West Virginia, where Southern Baptists have no churches, but of course Northern Baptists do.

William S. Varney of Rockville Center, N. Y., was nominated for the presidency by the Prohibitionists meeting in Chicago last week.

Brother James A. Bryant is now pastor at Thorndale, Texas, having been graduated from Mississippi College in 1925 and more recently from the Fort Worth Seminary.

Pastor C. O. Estes makes a good beginning at Brooksville, having returned to Mississippi after finishing his work at Baylor University and Fort Worth Seminary. He is ready to help in all the work to be done.

The National Democratic Convention in its wisdom, or folly, as the case may be, has seen fit to nominate for the presidency the wettest man coming from the wettest spot in all the country and representing the wettest element of the country. This, it seems, brings to the front the wet and dry issue. The war on this question will have to be fought over again.—Word and Way.

Dr. Charles Hillman Brough, native and well known Mississippian, has accepted the presidency of Central College, Baptist school for girls, at Conway, Ark. Dr. Brough taught in Hillman College and Mississippi College, then in the University of Arkansas, later becoming governor of that state. He succeeds Dr. Doak S. Campbell, who went to Peabody, Nashville.

It would not be right for any one of us to say that he is not going to vote for Smith because the Southern Baptist Convention opposed him. Our consciences are not in the keeping of any convention, and we are free men. No Baptist votes at the dictates of a convention. But many Baptists will refuse to vote for Smith because they believe him to be a menace to morals and to good government.

The Methodist Episcopal Church (Northern) had a total membership of 4,080,777 in 1926 as compared with 3,717,785 in 1916. The amount of their contributions in 1926 was \$39,422,307. They, too, have some churches in Southern States, 528 in Mississippi with a membership of 41,254. We presume that these are mostly colored churches. These figures are recently given by the federal census bureau.

Dr. B. C. Clausen of Syracuse, N. Y., interpreted Paul's words, "When I was a child, I spoke as a child, etc. But when I became a man, I put away childish things", as meaning that Paul was expressing regret that he had lost the vision of childhood. Is it any wonder that people in the pews are confused when men in the pulpit make such a mess of things by corrupting the word of God? This bird would not hesitate to correct the mistakes of Paul.

In compliance with instructions from the Southern Baptist Convention the Home Board greatly reduced its appropriations to cooperative work with the states, totaling for this next year only \$32,250, of which \$17,000 goes to New Mexico and \$10,000 to Louisiana. The appropriations to mountain schools was reduced from \$45,000 to \$33,750. The total appropriation for current work is \$322,000, a cut of 20 per cent. Other appropriations are made to reduce the debt.

Pastor Gordon Ezzell says: We closed a fine meeting on the first Sunday in July at Forty-First Ave., Meridian. Dr. John J. Milford, pastor of the First Baptist Church at Huntsville, Ala., did the preaching. Dr. Milford is a great preacher and a great soul-winner. We had twenty-five additions, most of them for baptism. On last Sunday we had five additions also for baptism, making a total of sixty-five additions since I became pastor on the second Sunday in Jan-

uary. We have finished our church building, painted and beautified it and it now is one of the best equipped and prettiest church buildings in the city of Meridian. We are very grateful for the Lord's blessings on us.

The editor probably never had a better friend than Mr. J. S. Smith of Adairville, Ky. This friendship was formed during his pastorate there thirty years ago. Brother Smith was then and continued to be a deacon in the church who gladly fulfilled his office. And though our roads have been apart for a good many years, meeting only upon some Convention occasions, brotherly love has continued with ardor and mutual joy. We were deeply bereaved in his going from us to his heavenly home on July 1. He leaves one son, Mr. Mosely Smith of Adairville, Ky., and two granddaughters besides other relatives. We have kept in touch with one another through the years by his reading The Baptist Record, and will clasp hands again on the other shore.

The Republican Convention at Kansas City nominated Herbert Hoover for president. They could have no higher type of man and statesman. Mr. Hoover has won both the admiration and affection of the world by his steadfast devotion to humanitarian and governmental affairs. He began as a poor boy, won a conspicuous place as an engineer, visited and worked in many parts of the world, and at last as a cabinet member has won superlative honors. Everybody respects him. If elected to the presidency he will be an honor to our country, he will be a friend of the other nations of the world and he will not be run by the politicians. They did not want him, but they all climbed on the band wagon.

—Watchman Examiner.

We are soon to see whether hereditary politics or a sense of moral obligation will win the day in many of our States. Let it be remembered, however, that there is a vast difference between the politicians who run our conventions and the citizens who exercise the franchise. An acknowledged opponent of the Eighteenth Amendment has been nominated at Houston. The party politicians have run roughshod over the convictions of the vast majority of voters outside a few wet States. The election will show just how highly the dry voters of the country regard the Eighteenth Amendment. This is the primary question before the Christian citizens of our country. Do we want a wet President in the White House, a President who will surround himself with wet politicians? Let it be definitely remembered that while a wet President cannot repeal the dry law, a wet President will not be likely to enforce such a law. A tremendous challenge now meets the dry South and the dry West. Shall it be Smith and rum?—Ex.

Everybody in Mississippi, and pretty nearly everybody out of it, is watching the news that comes out of New York these days. The Democratic National Committee at its meeting on July 18 selected J. J. Raskob of Delaware as National Chairman, and he will run the campaign for Candidate Smith. Mr. Raskob says he has "no affiliation with any party". Who's Who puts him down as a Republican. He is described in the news dispatches as "a militant Catholic, a militant wet and the personification of big business". He was chosen by Governor Smith, who is called the dictator. Raskob is described by the secular press as a Catholic devotee, a private chamberlain of the Pope's lay household, and member of all the Catholic lay orders, having given last February \$500,000 for the advancement and preservation of the Catholic faith in Wilmington, Del., and promised \$500,000 more on condition an equal sum was raised by subscription. Now all the wet "Democrats" have a mouthful and the people who believe in prohibition will know what to do. He is said to have been chosen because of his "big business" connections and favors a protective tariff. If he is a Democrat, he wouldn't be recognized in this part of the world.

Editorial

THE MESS WE ARE IN

This paper has made a business of steering clear of partisan politics, has not for many years even accepted political advertisements, for the reason that we did not wish to get mixed up with partisan matters of local or general interest. Sometimes we have been sorely provoked to speak our mind when the moral character of candidates seemed to threaten the welfare of the state, but we have held our peace. And now we mean to keep right on keeping clear of purely political issues, even though some of them come close to trespassing on the religious and moral domain.

We are not discussing matters of politics and party concerns, and shall not. But we will not be debarred from speaking our mind on moral questions which vitally concern every man, woman and child in this nation. If a brother in the flesh or in the church goes wrong, or if the party with which we have always been affiliated violates the fundamental principles of righteousness, we are under more obligation to prevent or correct the evil than if it were done in the camp of an alien and an enemy.

For many years, for as long as the majority of this generation can remember, the fight has been on in this country for sobriety, temperance and protection of women and children against the liquor business. There has been war for half a century, and victory after victory has been recorded for the outlawing of the liquor business. Some of us had thought the time would soon come when we could lay our armor by. The best men and women who ever lived in Mississippi have been soldiers in this fight, and we are today rejoicing in the fruits of their victory.

Anything which jeopardizes these victories or threatens to turn the tide backward to the legalizing in any way or form the liquor business should be fought with all the manhood and womanhood of our nation. No greater curse could come upon us than in anyway to open the gates to the return of legalized liquor sales. The man who says that things are worse under prohibition than under the former regime is either—well you know him—well you know him. Everybody knows, who knows anything, that it is not so. The people who love liquor or who profit by its sale, these alone are against prohibition. The man from Mississippi who is said to have snatched the Mississippi standard at Houston and tried to start a procession in favor of Al. Smith is a notorious bootlegger. They are his best friends and most ardent supporters. Bribery has had its share in securing his supporters.

This does not mean that all the people who vote for him are for liquor. Some are good people and some are arrant cowards, afraid to have an opinion of their own or to express it. A man who is held in line merely by a party lash has neither intellectual independence, nor moral character. A man who believes in a dry ticket and votes wet has made a rift in his moral character.

Now it may be that many will convince themselves that they can vote for a wet candidate on a dry platform. Their consciences must be their guide and judge. We are pronouncing sentence on no man and dictating to no man. We are merely speaking as God gives us light to see. If we follow not his light, we would be less than honest. There may be those who think there are greater issues than prohibition; if so go as your conscience leads. But a vote for an avowed wet candidate, who promises to do all he can to make the country wet, merely because the platform is dry, is too much like pouring alcohol in the door of the furnace to make the fire burn while spitting on the register to keep it cool.

Governor Smith has never hesitated to speak in opposition to prohibition, and has never by any official act of his supported the eighteenth amendment to the federal constitution which he swore to support. His nomination was an insult to millions of people who stand for law enforcement and for prohibition. He could never have been nominated by a vote of Mississippians. He was almost unanimously repudiated by the Democratic Convention of Mississippi. He took the first opportunity given him after his nomination to express his determination to change radically the prohibition law of the United States. There are multitudes in Mississippi who will never be bulldozed by threats into supporting him. He is repudiated by the moral sense of our people.

Investigation has been started in the federal court at Biloxi to discover the alleged buying of postmasterships in Mississippi. Every good citizen will earnestly hope that the truth may be known and the guilty condemned.

The Baptist of Chicago quote our "protest in the name of Him who said 'let your women keep silence in the churches'", and expresses a "flicker of interest when the Southern Baptist Convention is called a Church", and that we say that Jesus said, "Let your women keep silence in the churches." No we did not say that the Convention is a church. That is a mere quibble. If somebody should tell me it was wrong to steal a ham, it wouldn't require much ingenuity to see that it is wrong to steal a hog. Can you see that, brother Baptist? And we have no hesitancy in ascribing the words of Paul to the Lord, for he spoke by divine inspiration. Perhaps the difference between us and the Baptist is that we believe that what Paul wrote is the word of God, of equal authority with the words of Jesus. Do you believe that, brother Baptist? Paul said in that very connection with the passage about the women speaking, "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you that they are the commandment of the Lord." Do you believe that, brother Baptist?

From Associated Press reports we learn that before the Revised Prayer Book for the Anglican Church was a second time rejected by the House of Parliament of Great Britain, a large public meeting was held in Queen's Hall in London, of the Evangelical Alliance to protest against the adoption of the Revision. They opposed the Romeward tendency of the Revision. The meeting was composed of representatives of the Church of England and leaders in the Free Churches in England, Scotland and Ireland. Three times as many as could get into the building applied for admission. Sir Wm. Joynson Hicks, Home Secretary, presided. He introduced the resolution condemning the Revised Prayer Book, claiming that the more recent revision did not remove the objectionable features of the one previously rejected. He said the proposed changes in the Prayer Book were not in accord with evangelical truth and teaching. He claimed that the religious theory of the Roman Church and of the Anglo Catholics was faulty in that it was a mechanical view of religion, not dependent on the faith, repentance and sincerity of the individual Christian, but upon the efficiency of certain sacramental rites performed by a priest. He said the new book encouraged this view, and that it was during this Anglo Catholic agitation that there had been a falling off in church attendance and of candidates ordained to the ministry. He said a congregation opposed to this new book of prayer would be helpless against a clergy favorable to it; and ministers opposing the book would be at a disadvantage. Another speaker said the Church of England was free to worship as it pleased, but it was another matter to ask Parliament to approve the return to Rome and retract its protestant confession.

Germany has indicated its acceptance of the multilateral peace treaty proposed by Secretary Kellogg of the United States.

For the first time in more than a half a century a campaign will be made in the South to secure Democratic votes for a President.

In the past 18 years Mr. Rockefeller has given away to benevolent causes half a billion dollars. He recently celebrated his eighty-ninth birthday.

Pastor T. E. Waldrop reports that the Tabernacle Church, formerly South Lancaster Mission, in Orlando, Fla., has a fine field and will soon be second in size only to the First Church of that city.

Governor Brough says that Senator Harrison has a cinch on a place in the cabinet if Smith is elected. Many wondered what it was that had happened to him before he made his speech in the State Democratic Convention.

Baptist Pastors' Conference in Oklahoma City adopted resolutions commending the purpose of Drs. Barton and Cannon to call a conference of prohibitionists in Asheville to recommend proper policies in the present presidential contest.

Clarence Darrow, who has made himself famous in defending the worst criminals and in his attacks on religion, has announced that he is particularly pleased with Smith's stand against prohibition, and will support him.

Our office had a delightful visit from Mr. George Burnett, Associate Secretary of the Baptist Brotherhood of the South. He had been to the Baptist Assembly for an address on Thursday night. We hope he will be with us in the meeting of many of our associations in the fall.

Here is a man who says he has no party affiliation made chairman of a committee to urge the election of Gov. Smith to the presidency. And those who can't swallow Smith are told they will be read out of the party if they don't vote for him. Where are we at? And the candidate bolts the platform.

From Mr. P. I. Lipsey, Jr., whose letters and those of his wife from London are eagerly read in The Record, we learn that Miss Earhart, who flew across the Atlantic, declined wine at the entertainment given her, and that in this as well as in personal appearance and modesty and good sense she is like Lindbergh.

Rev. L. D. Posey, in the absence of Pastor J. A. Taylor, conducted a meeting in Pleasant Grove Church, Lincoln County. On account of sickness and busy times with the crops the attendance was small in the day time, but good at night. There was one profession of faith, there being little available material in the neighborhood. Brother Posey is now evangelizing in Arkansas.

If a church is a purely religious institution without political purpose or affiliation, then to be a member of that church ought not to prejudice the case of any man running for office. It follows, of course, that it should not make his chances for election any better. But if a church is a political organization or is prostituted to a political purpose then membership in that church should prevent a man's holding civil office.

Under the heading "Preachers in Politics", the Commercial Appeal reports a call for prohibition conference in Little Rock for July 19, to take steps to protect and preserve the eighteenth amendment and all state and federal laws enacted for its enforcement. All right; if the preachers have to do it, they can do it. They have done it before and the laws against saloons are a perpetual monument to their faithfulness to God and the people.

A CHALLENGE TO CHRISTIANITY

Some time ago we saw some vaporizings from the wet editor of one of our daily newspapers, about A CHALLENGE TO DEMOCRACY. Of course we all understood that this was simply the expression of anti-prohibition sentiment, parading under the guise of party loyalty. Just another demonstration of the devil posing as an angel of light, to try to catch the unwary.

But the recent Democratic Convention at Houston threw down a defiant challenge to Christianity, by selecting as its standard-bearer the most obnoxious man to the moral and religious forces to be found in the whole United States. He is as wet as the Atlantic ocean, a life-long tool of the most corrupt political machine that has ever cursed this country, and the tool of another gigantic political organization that is fundamentally un-American, and that has never tried to hide its political designs anywhere except here in liberty-loving America. I do not challenge any man's constitutional right to his religious convictions, but I do challenge the right of any man to occupy the exalted position of President of the U. S. who has sworn allegiance to a foreign political power. It does seem to me that it is high time for Christian, liberty-loving Americans to wake up. To vote for this man means to repudiate everything that we have prayed for, stood for, and fought for, for a generation. We are going to demonstrate in this campaign whether we are Christians, or Democrats. God says in His word that we cannot bid the evil-doer Godspeed, without becoming a partaker of his evil deeds. My honest conviction is that the Democratic party deserves a stinging rebuke for this defiant challenge, and my daily prayer to God is that such a rebuke may be administered. "To your tents, O Israel!"

These few feeble remarks are offered by way of introduction to a book that I want to commend to my brethren. The title of the book is CATHOLOICISM AND THE AMERICAN MIND, by Winfred Ernest Garrison. The book is not a tirade against Roman Catholicism—such as we might expect—but a plain, frank, intelligent statement of facts, that are abundantly sufficient to provoke some sober thinking. I believe that our preachers would render a genuine service to God and our nation in this great crisis, by reading that book and commending it from their pulpits.

B. H. Lovelace,
Clinton, Miss.

BIRDS NEST VIEW OF LONDON
(By P. I. Lipsey, Jr.)

London, England.—A mother pigeon is sitting on her nest in a tree just outside my office window. Twenty feet above a busy corner, on Victoria Embankment at Carmelite street, overlooking the River Thames, she calmly waits for her youngsters to hatch.

The bird and her mate have made their home in this tree for several seasons, evidently well content with their choice location in the midst of London. Tens of thousands of people scurry back and forth beneath her every day.

The pigeons much prefer the great city for raising a family. The country is too quiet and lonely. Out in the hills and valleys far from the city they would miss their greatest friends, men, women, and children.

As she sits there on her eggs outside my window, Mrs. Pigeon has a wonderful view. First of all, there is the histroic river, stretching east and west, where loud-mouthed sea-gulls circle about and river craft of a hundred kinds and sizes go up and down hooting and puffing.

Then, she can see two huge stone bridges, one in either direction, spanning the river. The closer is Blackfriars bridge over which street-cars hum, buses roar and people swarm like ants.

Just above the row of houses at the near end of this bridge, Mrs. Pigeon can see a great dome

bulking in the sky. St. Paul's cathedral, people call it, and well the brooding bird knows the place. Like as not her old man is strutting about up there now, in front of the high stone steps, gobbling pop-corn scattered by the hands of American tourists.

By turning her graceful neck to the north, the pigeon looks out across one of the most influential areas in the world and up the hill to where runs the famous way known as Fleet street. In this crowded area men work night and day. In the narrow, crooked streets and alleys big trucks are constantly dumping giant rolls of white paper into holes under the sidewalks. At certain hours every day men and women rush wildly out of the houses with bundles of papers and throw them into little motor vans. These cars scoot down the street toward the river, wheel right beneath the pigeon's nest, and dash away, honking, all over the city.

It is the heart of the British newspaper world Mrs. Pigeon is watching. She has observed the paper making and selling folk several seasons now, and every year they get busier and busier, and rush about in wilder frantic haste.

And now perhaps she gazes along the sweeping bend of the Thames, westward. What are those tall towers rising like bundles of spikes almost out of the river? The pigeon knows these towers too. They mark another fine feeding ground, where tourists gather and scatter crumbs among the huge stone men who never move. The first tower is the home of Big Ben, whose mighty voice has often frightened young pigeons. Behind that, are the spires of the Parliament Houses and Westminster Abbey.

So Mrs. Pigeon does not pine for the joys of rural life. She likes the view, and besides—every day unrolls a pageant of life beneath her tree.

Before the day dawns, the bird is aroused by noisy motors, rushing off with the morning papers. Then when it is light, the street-cars come in flocks to dump their loads of workers right under her bed of twigs. Two streams of automobiles flow ceaselessly past. A tall policeman waves his arms under the shadow of the tree. Now and then a big red truck clatters out of its hiding place a few yards away and clangs away while its riders are strapping on bright brass hats.

In the early afternoon a little cockney chap takes his stand below the pigeon home with stacks of papers and big-lettered banners. He cries, "Star", "Standard", "Evening News". Sometimes he chirps "Three o'clock winners! Three o'clock winners!" which means that scores of horses have run their races on suburban courses.

Late in the afternoon, when one grand rush has slackened and before another begins, the pigeon blinks her eyes at a strange little procession which comes marchnig up the Embankment. When it is just under her tree she sees it is a group of soldiers, sometimes with bright red coats, sometimes in gray with high, furry hats. At their front steps a slim fellow blowing a shrill, weird tune on a shapeless contraption, a little fellow in a skirt which doesn't quite cover his naked knees. Along by the soldiers race a group of ragged boys, watching with eager eyes and trying to keep step. People whisper to each other that this is the guard which goes each evening to watch over the Bank of England.

No, there's no reason why Mrs. Pigeon should ever get bored. If she grows tired in the evening, Mr. Pigeon takes her place over the eggs and she sails away to stretch her limbs and to have a little coo with the neighbors.

SUCCESSFUL BAPTIST ASSEMBLY CLOSSES

The Mississippi Baptist Assembly for the year of 1928, which was held July 5-13 at Castalian Springs, near Durant, was a very successful one. It was a real privilege for the people of this section to have this very helpful meeting in our midst. Many people visit our town during the

course of a year, but the stay of no visitors during the past several months has been enjoyed any more than the stay of those attending the Assembly. We are already looking forward with the greatest of pleasure to having a large number of people from every section of our beloved state to meet in our midst next summer for the greatest Assembly ever held up to that time.

It would be impossible for any one to estimate the great good that all three of the churches in our town received from the Assembly, but, of course, the greatest good came to the Durant Baptist Church. Many of our members took class work and had part in the other activities of these days. The interest in the work grew daily and already a large number are planning to take work next year.

It was a genuine privilege and pleasure for the members of the Durant Baptist Church and visitors to have Dr. Denham preach and Mrs. Denham sing to them on Sunday morning, July 8. At the same hour, the members of the Durant Methodist Church and visitors were enjoying the privilege and pleasure of having Mr. Hunter preach to them. On the following Wednesday evening, Mr. Garland conducted the mid-week service at the Methodist Church. The Baptist Church dismissed all services for the Assembly except the Sunday morning services.

The ones who were here to lead in the work were all specialists in their respective fields of work. That prince of State Sunday School Secretaries, J. E. Byrd, is as capable and efficient while directing an Assembly as he is while doing anything else that he undertakes. The scholarly Dr. Denham and his noble family were used every day and were greatly enjoyed by all. Our State workers in all the departments of the work are leaders that all the Baptists in the State can well afford to be proud of. The other leaders from within the State and those from without were of the highest quality.

Following is a list of the leaders who were present to help under the leadership of the Holy Spirit to make this Assembly the great success that it was: George J. Burnett, Memphis, Brotherhood Work; J. E. Byrd, Mount Olive, General Director; Miss Juanita Byrd, Mount Olive, Daily Vacation Bible School and Sunday School Work; Miss Annie Ward Byrd, Mount Olive, Assistant Daily Vacation Bible School Work; Edward Byrd, Mount Olive, Cornetist; Dr. W. E. Denham, New Orleans, Bible Study; Mrs. W. E. Denham, New Orleans, Vocalist; William Denham, New Orleans, Vocalist; Richard Denham, New Orleans, Vocalist and Life Guard; Charles Denham, New Orleans, Accompanist; Bonnie Lenore Denham, New Orleans, Soloist; Miss Emily Dossett, Mount Olive, Saxophonist; Alvon H. Doty, Jackson, Director of Music; Mrs. Alvon H. Doty, Jackson, Assistant Pianist; Miss Cecilia Durscherl, Jackson, Director of B. Y. P. U. Work; Loyd Garland, Jackson, Sunday School Work; Dr. R. B. Gunter, Jackson, Co-operative Program; Leon Hardy, Jackson, Life Guard; Rev. G. C. Hodge, Jackson, Stewardship and Budget Work; Dr. Clay I. Hudson, Nashville, Church Administration; Wyatt R. Hunter, Jackson, Sunday School Work; Mrs. J. L. Johnson, Hattiesburg, Inspirational Speaker; Miss Elizabeth Keithley, Jackson, W. M. U. Work; Miss Minnie Landrum, Brazil, W. M. U. Work; Miss Margaret Lackey, Jackson, W. M. U. Work; Rev. D. A. McCall, Jackson, Director of Recreation; Miss Hattie Belle McCracken, Nashville, B. Y. P. U. Work and Director of Social Activities; W. G. Mize, Jackson, Book Store and Assistant Director of Music; Dr. D. M. Nelson, Clinton, Inspirational Speaker; Miss Ruby Quillen, Tchula, W. M. U. Work; Miss Rosalind Sheppard, Rich-ton, Pianist and Daily Vacation Bible School Work; Miss Fannie Traylor, Jackson, W. M. U. Work; and E. C. Williams, Jackson, Daily Vacation Bible School and Sunday School Work.

Yours for a greater Assembly next year,

—J. S. Riser, Jr.,
Pastor Durant Baptist Church.

(Continued from page 2)

in Russia. A third great advantage of spiritual democracy in the modern world is that it must necessarily stress regeneration. A democratic church must needs be spiritual. The new heart is its specialty. And the new heart is the supreme postulate of world-peace. Baptists have a great contribution to make to internationalism in that their fundamental propaganda looks to the creation of a new attitude between men of different nations. World peace is predicated upon the peace of God that passeth all understanding, and this is the great objective of Baptist missions.

In a recent article on the subject of World Peace a writer analyzed various proposals for abolishing war. Reducing armaments, he said, would not abolish war, because nations could manufacture arms very quickly if war should break out. The proposal to humanize war by abolishing poison gas, and the submarine, he said, was unworkable because war is not a friendly game, and it cannot be humanized. Man's natural savagery reaffirms itself when war begins. Again he said the ideals of brotherhood among all nations and the application of ethical principles to international relations have failed because men are not willing to apply these ideals. He closed his article with a pessimistic note and affirmed that only one thing could cure the world of the malady of war and that is a new heart, but, said he, there is no means of imparting a new heart and hence we cannot hope to abolish war.

In reading the article one could but wonder if the writer had ever heard the Gospel of the new birth. Surely this is a great contribution to internationalism—the remaking of the human heart in the image of Christ. This is the fundamental cure for war and the greatest contribution to the state it is possible for Christianity to make. Our Baptist faith with its spiritual foundations and its central appeal to the conscience and will and mind of man is the greatest hope of the world. The greatest ambassadors between the nations today, the greatest diplomatists are the foreign missionaries. They are mediators teaching the nations mutual understanding, respect and love.

That was a striking tribute paid by a non-Baptist traveler in Europe to our Baptist movement there. He said: "There are two great forces contending for the spiritual life of modern Europe. One says 'No baptism without salvation', the other says, 'No salvation without baptism'. That means a spiritual versus an ecclesiastical and formal Christianity.

Another and fourth test of our Baptist life is in the economic sphere of human relations. Democracy is not a leveler except in the divine sense. It does not affirm equality of ability among men but insists upon equality of rights. It does not disregard differences of talent but pleads for equality of opportunity. It recognizes the difference between the clodhopper and the genius, but stands for the rights of the clodhopper with the same intensity as for those of the genius. It recognizes differences in the glory of human personality. There is one glory of the sun and another of the moon and another of the stars, and one star differs from another star in glory. All this it recognizes but it also recognizes that every personality has one chief glory—it is made in the image of God. Measured from the ground up men vary in physical, mental and moral stature, but measured from the heavens down they are equidistant from God. Spiritual democracy seeks to keep the space upward between God and man free from obstructions. Hence autocracies and aristocracies and oligarchies had to go. In the parable of the pounds Jesus forever asserts the sovereign authority of God in bestowing rewards. In the parable of the talents he affirms the inequalities of men in the eternal Kingdom of God.

These then are the ideals and standards which we must apply in the economic relations of society: not socialism with its arbitrary and enforced

equality; not the anarchy of an exaggerated individualism, but rather the recognition of the value and dignity of all personality and the maintenance of all the basic and divinely given human rights in a social order which seeks to do justly and love mercy and walk humbly with God.

A final test of Baptist life in the world's life is in its intellectual ideals. The scientific is the intellectual ideal of our age. The scientific spirit is passionate devotion to reality; and that is the Baptist spirit. The scientific spirit is the hatred of shams and make-believes and that is the Baptist spirit. The scientific spirit is acceptance of God's revelation of Himself in nature as well as his revelation of Himself in the Bible, and that is the Baptist spirit. The scientific spirit is humility in the presence of any great manifestation of God in nature or in grace, and that is the Baptist spirit. The scientific spirit is loyalty to fact and that is the Baptist spirit—loyalty to all facts—the facts of nature and the facts of grace; the facts of the cosmos and the supreme fact of Christ.

The Baptist spirit must be large enough to absorb all true culture. It must be loyal enough to conserve every element of life in the Gospel of Christ.

The task of Christianity is always the same. It must be able to dominate civilization or it will be dominated by it. The rod of Aaron and Moses swallowed up the rods of the Egyptian soothsayers. This was necessary else it would itself have been swallowed up.

Fierce attacks are now being made upon our principle of individualism and freedom. We are accused of advocating a destructive principle in modern life.

In order to make clear how urgent and vital is this issue in the intellectual life of our age I cite a bit of recent Catholic logic. Mr. T. F. McManus in the May Atlantic Monthly says: "There are only two systems of religious thought in the western world today. The authoritarian or Catholic, and the sectarian which is Protestant." He affirms that the basic sectarian or Protestant principle is the principle of private judgment, or individualism in religion, or as expressed by the Baptists the direct relation of the soul to God, the right of every man to worship God or not to worship him according to the dictates of his own conscience. Mr. McManus states the contrast thus: "The Catholic principle is, of course, the principle of truth conveyed by Christ through his church; the Protestant theory, the theory of truth conveyed to the individual by interior illumination, of whose authority he and he alone shall be the judge."

Now this Catholic writer with all vehemence and Catholic honesty makes the following affirmations of the Protestant principle of individualism and of private judgment in religion.

First—It is a negative and not a positive principle. It is the mother of all the isms and ologies of modern times.

Second—It is a "dissolvent and a separative principle—automatically and irresistibly and invincibly so."

Third—The sects anathematize all authority and say full steam ahead to the intellect. The individual is assured that he is his own judge, jury, pope and God.

Fourth—You can sum up Protestantism in statements like these "It makes no difference what a man believes"; and "one man's guess is as good as another's."

Fifth—Sectarian congregations have left sectarian churches because there was nothing left to hold them. Their churches are empty because their creeds are empty.

Finally—Protestant individualism is bearing fruit in flapperism, eugenics, contraception, companionate marriage, divorce and progressive polygamy, murder, socialism, anarchy, war and general ruin. Mr. McManus says: "If ever there was ritual without reason, or mummery without meaning, it is the varied and various forms of brick, mortar and millinery in which private judg-

ment has decked itself out since its first clamorous appearance several centuries ago."

Having unmasked the great Protestant and Baptist principle of private judgment and individualism and shown it to be the horned and cloven-footed and sinister Mephistopheles of modern times sowing the seeds of destruction in church and state, Mr. McManus arrives at the inevitable conclusion that the only safety of man and civilization is obedience to God—that is to say, to God's vice-regent on earth the Pope of Rome, the church, the priesthood. Translated into plain English it means: cease to think except the one thought of submission; cease to believe except as your beliefs are prescribed by ecclesiastical authority; cease to act in religion except as your actions are directed by a superior.

Mr. McManus invites the world back to the good old days before Savonarola's ashes were cast into the Arno, and before the little Monk from Wittenberg climbing the scala sancta in Rome on his knees heard the epoch-making and immortal words of Paul and Habakuk ringing through his soul: "the just shall live by faith." He invites us back to the golden age of Mother Church, when the snows of Canossa were cold and kings were docile, when Dominicans (called dogs of the Lord) knew their stuff, when Copernicus and Galileo with their pestiferous practice of private judgment and individualism were properly held in leash. Yes, he would have us return to that springtime of human hope so closely associated with the historic word St. Bartholomew and the historic and glorious name of Torquemada, and with that fairest blossom of human hope and Catholic dogma known as the Inquisition, whose normal functioning brought glory to Mother Church by chasing heretics up to heaven through martyr flames or down to hell through dungeon darkness as the case might be.

Now Mr. McManus commits various fallacies in his Philippic against individualism and Protestantism. The Baptist has little trouble in answering him.

Our Catholic friend fails to distinguish rights from beliefs. We have ever stood for the right, civic, intellectual, political and religious of the rationalist as well as the Christian. But that is a far cry from accepting the beliefs of the rationalist.

Individualism is a dangerous principle but so is every other great principle of enlightenment and progress. As held by evangelical Christians it assumes that God made man in his own image on the one hand, and on the other that He made nature and Christianity. The mind of man, therefore, can find truth if left free to seek it. The alternative is to permit man to attain full growth under a system which allows him to think for himself, with the Bible as his guide, or to remain intellectually and spiritually a moron under a system of compulsion and repression.

God reveals himself and his revelations become man's discoveries. The Reformation along with the Anabaptist movement which preceded it was the rediscovery of God in Christ. "Justification by faith" was the formula which expressed the spiritual meaning of that discovery. The equal right of all men to direct approach to God was the necessary assumption back of the discovery. The Scriptures as the authentic and authoritative record of Christ and his salvation were the sourcebook which led to the discovery. The Holy Spirit regenerating the soul of man and illuminating his intellect in accordance with the facts and teachings of the New Testament was the safeguard of the individual in his progressive interpretation of the meaning of the great discovery. Loyalty to Christ and submission to his will in all things are the guaranty against rationalistic license in thought and the pledge of righteousness in life and character.

Our Catholic friend omits from his description of Protestantism the authoritative Scriptures, the regenerating and illuminating Spirit of God, the transforming experience of God's redeeming grace in the soul and the supreme lordship and

saviorhood of Jesus Christ. For the authoritative New Testament he substitutes the Church; for the Holy Spirit he substitutes the sacraments; for the transforming inner experience he substitutes an outward conformity to ritualistic observances; and for the Lordship of Christ he substitutes the earthly vice regent, the pope.

The right of private judgment is a dangerous word, but it is a winged and emancipating word. It is the sole guaranty that man will pass out of the childhood to the manhood stage of religion. It is the key that Hubmeier and Bunyan used to unlock the door of the dungeon wherein man's intellect had been so long imprisoned. It was the hammer with which Roger Williams broke the chain which united church and state. It was the word which inspired the heroic courage of Oncken, and the stubborn, passive, resistance of a Clifford. The right of private judgment, kindled the vision of world evangelization to the faith of William Carey and transformed western Christianity. The right of private judgment, yes, a dangerous word, but a word which started man on new voyage of spiritual discovery, a word which gave his spirit wings to soar among the angels in its flight upward to God.

The right of private judgment, a mighty word, unsealing the fountains of power in the nature of man, and bearing fruit in countless numbers of towering personalities, precipitating many a heroic struggle for the rights of man, producing the Puritan and Pilgrim migrations, creating modern democracies and crushing ancient tyrannies.

It is true it produced the sects of Protestantism. But these, after all, are not comets or wandering stars without central control, plunging blindly through space. Jesus Christ is their centre and sun. They are separated planets some nearer to and some farther from the centre. But their loyalty to Christ balances their right of private judgment and is the guaranty that the faith of the New Testament shall not perish from the earth.

Baptists believe that they have stripped away the adventitious elements clinging to most Protestant bodies as a heritage from medieval Catholicism; that they retain and promulgate Christianity in its New Testament simplicity, with its universal elements, and with its spiritual appeal—and as such adapted to the intellectual and spiritual needs of the world for all time.

We, like all others, however, have our faults. There are dangers and pitfalls peculiar to our genius.

We have not always been controlled by our ideals and affinities so much as by our antipathies and oppositions, not by our likes, but by our dislikes. A man's enemy may dominate his life by imposing upon him the law of his conduct. A man who orders all his actions to circumvent his foe is the worst kind of a slave of that foe.

A man is transformed by the thing he contemplates. "Vice is a monster of such frightful mien—that to be hated needs but to be seen, when seen full oft, familiar with her face—we first endure, then pity, then embrace."

This also is true

Virtue is an angel of such gracious mien

That to be loved needs only to be seen,

When seen full oft, familiar with her face,

We first admire then welcome then embrace.

Baptists should be a race of lovers not a race of fighters. Our work is constructive not destructive. We need the mood of all the great builders because our task is essentially a constructive one. We need the imagination of the architect because we are building a human temple with living men as stones. We need the passion of the great poet because divine fire alone can fuse human spirits into the unity and glory of the image of God. We need the patience of the great painter and sculptor, because the human material on which we labor is refractory and yields but slowly. We need the inspiration of the great composer because we live essentially in a world of spiritual harmonies, and it is only as

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

A TITHING CATECHISM

By George F. Bradford.

Q.—What is the unfailing rule for a Christian life?

A.—The one sure rule is a consistent keeping of the laws of God.

Q.—Where do we find God's laws?

A.—We find them in the Bible, and in the world about us.

Q.—What two laws which were given in the beginning are very much alike?

A.—The law which says that one-seventh of our time and one-tenth of our income belong to God in a special sense.

Q.—Are all of God's laws made for His glory or for our good?

A.—They are made for the good of all those who obey Him, and so they add to His glory.

Q.—Are God's laws a necessity to us or are they only the expression of His authority?

A.—God's laws are necessary and not for display. The law which requires one day of rest in seven, for example, is not for God's advantage, but for ours.

Q.—Is the same thing true about the law of the tenth?

A.—It is true, because this law rests on the same foundation. God does not need our offerings, but we need to recognize our relation to Him.

Q.—How does obedience to the law of the tenth produce spiritual growth?

A.—By making us in a real sense partners with Him, uniting with Him in His work.

Q.—Who is the owner of the heavens and the earth, the silver and the gold, the living creatures about us, and ourselves?

A.—All things belong to God. He is supreme owner of all.

Q.—Into whose keeping has God given all these things?

A.—He has given them to men to have charge of them and to care for them.

Q.—What then, is our relation to God's property?

A.—We are the stewards of God's property. We each are in possession of a portion of it, but God is the owner.

Q.—Is there Scripture proof that God is to receive the tenth?

A.—Yes. "The tithe is the Lord's." Ref. Lev. 27:30.)

Q.—What did God say about his people when they did not pay the tithe?

A.—He said, "Ye have robbed me." (Mal. 3:8.)

Q.—What portion of his goods did Abraham

we are swayed by the eternal music that is sounding itself forever through the heart of God that we can do his work in the world. We need the sense of proportion of the landscape gardener and his skill in combining the features of a landscape into harmonious unity because we must take human nature as it is in all ranks and conditions and combine it into spiritual harmony. We need the constructive genius of the great statesman because we are a vast people ourselves and deal with vast problems. We need education and culture because our method of winning men is the appeal to reason and conscience. We need skill to touch human motives and the springs of human action because we can only appeal to men through the highest there is in them. We cannot compel men by authority or attract them by external pomp and grandeur. We have but one way of making men and that is the lure of the eternal the fadeless splendor of righteousness, the matchless potency of love and the undying power of religion itself.

offer to the priest of God?

A.—He offered him the tenth.

Q.—What part of his possessions did Jacob the grandson of Abraham pay?

A.—He paid the tenth.

Q.—What part of our income do we owe to God?

A.—The tithe—that is to say, one-tenth.

Q.—Does the law of the tithe appear in the New Testament?

A.—It does. It has the plain approval of our Lord himself.

Q.—Did the early Church keep the law of the tithe?

A.—It kept it for four hundred years.

Q.—Does another's ownership of the goods I possess always imply stewardship on my part?

A.—Yes. There is no exception.

Q.—Who, then, has the right to say what proportion should be paid to the owner; the owner himself or the holder of the goods?

A.—No one but the owner himself has the right to fix the proportion to be paid.

Q.—What is the attitude of society to the rights of ownership?

A.—The rights of ownership are recognized by all.

Q.—Is there a rule of honor among business men regarding possession and ownership?

A.—Yes; their rule is to render payment for the use of all property which is not their own.

Q.—Is this rule a part of the present organization of society?

A.—It is. We pay rent, taxes, interest, in acknowledgment of others' ownership and our own obligation.

Q.—Has God any rights in comparison with the rights of civil government and the individual?

A.—The rights of God constitute the first claim upon all his children.

Q.—What is His relation to the tenth of our income?

A.—We owe it to Him, as a debt.

Q.—How are we sure that the law of the tenth did not apply to the Jews alone?

A.—We know this because the law of the tenth was a law of human life before the time of the Jews and so applies to all men. From the beginning it has been the Common Law of God for the entire human race.

Q.—Is there any Scriptural evidence that the tenth has ever been set aside or repealed?

A.—There is no such evidence.

Q.—In what way did Jesus speak concerning the tithe?

A.—On two occasions he spoke of tithing as right and proper.

Q.—Did the Master ever speak of "giving" tithes?

A.—No. His language was "Ye tithe" and "Ye pay tithes." Only the Pharisee praying, or was it boasting? in the temple said "I give tithes."

Q.—Do all Christian people accept the law that one-seventh of our time belongs to God in a special sense?

A.—They have so been taught, and this is the universal Christian belief.

Q.—Why do not more Christians tithe their incomes?

A.—They have not been taught that this is God's plan for them.

Q.—Why are Christians not taught the law of the tenth?

A.—Many teachers do not wish to believe it saying that some Christians cannot afford to pay so much.

(Continued on page 8)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. W. Y. QUISENBERRY, Clinton, 1st Dist. Vice-Pres.
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.
 MRS. JNO. W. BROWN, Tupelo, 3rd Dist. Vice-Pres.
 MRS. HENRY F. BROACH, Meridian, 4th Dist. Vice-Pres.
 MRS. E. N. PACK, Hattiesburg, 5th Dist. Vice-Pres.
 MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. J. L. JOHNSON, Hattiesburg, Training School Trustee
 MRS. W. J. DAVIS, Jackson, Margaret Fund Trustee
 MRS. R. A. KIMBROUGH, Charleston, White Cross Work and Personal Service Leader
 MRS. P. I. LIPSEY, Clinton, Mission Study Leader
 MRS. R. B. GUNTER, Jackson, Stewardship Leader

OTHER MEMBERS EXECUTIVE BOARD

MRS. CLAUDE ANDING, Flora, 1st District
 MRS. NED RICE, Charleston, 2nd District
 MRS. C. LONGEST, University, 3rd District
 MRS. E. R. SIMMONS, Meridian, 4th District
 MRS. W. J. PACK, Laurel, 5th District
 MRS. J. A. TAYLOR, Brookhaven, 6th District

Do YOU read the Baptist Record?

Judging by the mail we are receiving, some of us never read this most important piece of literature. Even some Superintendents are asking questions that have so recently been answered in the Record.

ATTENTION ASSOCIATIONAL SUPERINTENDENTS: Please write this office at once giving time and place of your associational Meeting. And kindly state whether there will be held a separate W. M. U. Meeting, or whether the W. M. U. will meet with the regular association.

On Thursday July 2nd, the sweet spirit of our beloved Mrs. J. M. Heck, Mother of the sainted Fannie E. S. Heck quietly wended its way to the Glory Land.

Notes Concerning The World Alliance

"I was more deeply impressed with the Roll Call of Nations than anything else I heard or saw on the Toronto trip. I had never heard people speak through an interpreter before. Their messages were marvelous to me."—(Miss Thelma Alford).

"The number of spokesmen for the Word of God filled me with joyful amazement. Christ hath done all things well. How justly is He entitled to the worship of the Whole universe." (Miss Ida Barton).

And now just a bit about the Alliance—how I wished for you all, individually and collectively. The roll call of the nations would have thrilled your soul as it did mine. Surely heaven will be like that with people from everywhere; people we have read of and talked about and will finally meet. World Corades' pages and pictures came to life at the Baptist World Alliance in many of the people like Mr. Udvarnoki and Rev. Coopjak whose pictures and stories it has contained. You would have swelled with pride at being a part of the W. M. U. secretarial family if you could have heard dear Mrs. Cox excell herself in her Tuesday afternoon message. She based it on Isaiah 6:9 and you'll read it—when you do put her in the yellow hat, white georgette with black trimming and red shoulder bouquet and imagine the visitors getting that first time thrill as she started off and the rest of us enjoying their reaction in our pride of "we knew she'd beat them all." Surely one is glad to be working with such a president in such a great task.

Young people's night Dr. Turner spoke in a wonderfully effective, characteristically simple manner with the Visions of Youth for his theme and Acts 2:17, 18 as text. As climax he spoke of the challenge of Kingdom participation and I was gladder than ever that my work was to try to bring young people and mission tasks together. At the young people's conference the discussion centered solely around B. Y. P. U. and I realized that you and I must be more zealous and enlarge the influence of our organizations not in competitive way but that missionary education may fulfil its real objective to the fullest need of our young people.

To see the world eagerness for truth in Christ

Jesus purges one's soul to new jest of consecration and desire to serve one's limit. I talked with missionary education secretaries of Northern Baptist Convention and found their problems and difficulties similar to ours but found also an eagerness to share as friends in any solution or help that either finds first. Someway it all seems so much more important and vital than ever before. I wish you could have been there; it was tonic against just a routine round, it gave a new breath of the world and the world's Christ and the part He would have you and me to take in giving all that as a challenge to our young people.

Lovingly,
 Juliette Mather,
 Young People's Secretary.

MISSISSIPPI Y. W. A'S AT RIDGECREST

This report should have appeared in last weeks issue of the Record. But it will prove as interesting even though it is a bit late.

The fifth Southwide Y. W. A. Camp ran from June 15th to the 22nd, and was filled with pleasures from beginning to end. Two dozen happy young women from the State added much to the happiness of others, as well as getting for themselves great good. Some states had a few more than did Mississippi, but no state had a finer bunch.

It was a glorious time for "Friendship, Frolic, and His Spirit over all". Ideal weather, added to a belated spring this year, made the hills, dressed in the glory of the Mountain Laurel, ideal appearance. The girls enjoyed tramps high up on Mount Mitchell, where they could overlook the country round; to the top of Kittasuma; to Chimney Rock, Blue Ridge and Montreat. Beside hiking there was swimming, boating, tennis and horseback riding.

The day's programs which began in the early morning with prayer, and ended each evening in praise were repeated with uplifting lessons. Dr. C. L. McGinty, Prof. of Bible in the W. M. U. Training School, Louisville, lead the morning Bible hour. He based his studies on the gospel of John. How he made the Word live to those of us who heard! Mission Study classes were taught by Mrs. W. E. Allen, Brazil; Miss Rose Marlow, China; Miss Naomi Schell, Japan; Miss Leachman and Mrs. Lawrence of the Home Mission Board.

The Vesper Hour was unusually fine. Misses Josephine Jine and Hannah Reynolds, Mrs. R. K. Redwine and Mr. Dement all gave us food for thought in coming days as well as food for the soul. Miss Juliette Mather led the closing service.

—E. K.

A FINE REPORT

Dear Miss Lackey:

In reply to your letter sent each society president, I am rejoiced to tell you that we are doing every phase of work required of us.

Our membership report this mid year, for each Organization is as follows: W. M. S. increased 10 percent. Y. W. A. increased 150 percent. G. A. increased 100 percent. R. A. increased from 5 to 15, now 200 percent. Sunbeams, from 16 to 32, increased 100 percent.

We have organized a Royal Ambassador in a neighbor church.

We are not working to make a great show, but are trying to do each and everything we can to Honor His Name.

—Yours lovingly,
 Mrs. R. D. Prewitt,
 Itta Bena, Miss.

(Continued from page 7)

Q.—Do any teachers object that Christians cannot afford to regard the law of the seventh of time?

A.—They have not answered this question.

Q.—What should be said to him who says that he cannot pay the tenth because he has to meet his other obligations?

A.—He should be told that he is proposing that one ought to pay his debts to man whether he pays them to God or not.

Q.—In what way is that inconsistent with the Christian profession?

A.—It is inconsistent because we should be as honest with God as with men.

Q.—What has God promised to those who pay the tithe?

A.—He has promised spiritual blessings, and also material advantages.

Q.—Do those who have obeyed the law of the tithe testify to the fulfillment of God's promise?

A.—They say with unvarying voice that God has kept his word.

Q.—What are some of the fundamental reasons for tithing?

A.—It is the only financial law which has been given God's approval. It is essential to all co-operation between God and man. It puts God and his work first in the life of a Christian. It solves all the financial problems of Christian service and benevolence. It puts religious work on a self respecting level in the eyes of the world.

Q.—What are the two great outstanding needs of the Church?

A.—The Church's two great needs are spiritual growth in its members and sufficient money for its work.

Q.—How can Christians better assure spiritual growth?

A.—By obedience to the divine laws which produce spirituality. Tithing is one of these laws.

Q.—Is it to be expected that some may become poor because of such a partnership with God?

A.—There is no such case on record.

Q.—Is anyone to be considered too poor to pay the tithe?

A.—Not unless he is so poor that his community should support him.

Q.—How is it possible that nine-tenths of one's income can go as far as ten tenths?

A.—This and more, is possible, when God is on the side of the nine-tenths.

Q.—When should we begin to pay God what we owe him?

A.—We should begin the moment we recognize the debt.

Q.—At what age should children be taught to tithe?

A.—They should be taught to tithe as soon as they are able to count ten.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
A. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1919, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Hazel Meeting

The writer was with Pastor J. S. Laird in the annual revival meeting at Hazel Baptist Church, Newton Co., last week. Back among old friends and parishioners, he had a good time for a whole week. There was some spiritual power present from the very start. Four fine young people were added to the church.

Pastor Laird is an agreeable co-laborer in meetings. I was with him last year. He has been at Hazel for two years, and was called at the close of the meeting for another year.

There were a number of helpful visitors at the meeting. Brethren George F. Williams, of Newton, and Pat Yaborough were with us the whole time. Rev. Jas. E. Chapman was present one day and delivered an appreciated sermon. Rev. T. J. Blass was also present one service. Deacon W. R. Moore, Union, was present for one service.

The new church building, which is in process of construction, was delayed by wet weather, so the meeting was not held in it. The brethren and sisters are erecting a splendid house of worship which they will soon finish. These people are my friends and I love them.

Notes and Comments

Rev. J. E. McCraw has been called to succeed Dr. R. A. Venable as pastor of Decatur Church, and will locate on the field soon. Dr. Venable resigns because of illness. The writer will assist in the meeting in August.

Rev. J. G. Cooke, who finished at Mississippi College in June, has located at Ted, Smith Co., where he will teach and preach to nearby churches. He is at Hermanville in meeting this week.

Rev. J. S. Laird is assisting Pastor A. N. Thomas in a meeting at Ocobla Church, Neshoba County, this week. Bro. Laird is pastor of Mt. Hebron, Hazel, Pine Ridge and

The Orphanage Signal

"FACTS YOU NEED TO KNOW"

It was our delight to give a program at the First Baptist Church of Crystal Springs last Sunday morning, with a large congregation present. I have never witnessed a more enthusiastic bunch.

The programs rendered by the children from all indications seemed to be just what people are looking for, giving information and inspiration of which no individual speaker could do.

We also rendered a program in Davis Memorial Church, Jackson; Wednesday evening with a large congregation present.

Our check this month was \$461.95 from the Cooperative Program, and \$175.45 special donation. However, the special was mostly for furniture, which had been pledged some time back. This is some better than the month of May, as you remember we received only \$157.55 through the Cooperative Program and \$61.00 special donation, and yet with a running expense of more than \$2,000.00 a month, this doesn't go far.

The Campaign for the Orphanage Repair Fund is now up. We are trusting that Baptists will through their hearts and lives in the Cooperative Program, pay their pledges, and make it possible for us to exist. When you fail to pay your pledge it means to take bread out of the children's mouths.

We are receiving a number of applications almost daily from our Baptist pastors in the state of Mississippi for us to take children from their churches into the Home. We shall have to beg our brethren to be patient with us as we are crowded completely out, and haven't the money to feed and clothe them.

We have received this month alone more than twenty applications for orphan children, and the number on the waiting list far exceeds the number we have in the Home, but remember our only means of support is that which our Baptists give us,

Pine Bluff Churches, Newton Co., and Mt. Carmel in Neshoba Co.

While at Hazel last week I had the pleasure of attending the birthday celebration of Sister Martha Ann (Parker) Gibbs. She was born July 11, 1847—so she was 81 years old. She married Jas. H. Gibbs April 26, 1866. He has been dead some years. She has 8 living children, 4 dead; 54 living grandchildren, 12 dead; 60 living great-grandchildren, 4 dead—making a total of 122 living descendants and 20 dead. A grand total of 142. She and her husband joined Pine Ridge Baptist Church about 55 years ago; she is now a member of Hazel Church, loved and respected by all. May the Lord add many days to her useful life yet.

The meeting is in progress at Scuna Valley, near Coffeeville, this week. Rev. C. T. Johnson is preach-

and if we haven't the funds we can't take the children.

"News Items"

We feel that we have one of the finest prospects for a crop that we have ever had. We only wish that you could come and look the farm over.

We are enjoying good health at present, which is a great treat to us.

One of our fine young men, Mr. Wheeler Cathey, is spending a few days with us. We are always delighted to have our children with us.

Listen, we picked up more than twelve dozen eggs from our White Leghorn pullets yesterday.

A large number of children have returned home from visiting with friends who have adopted them. They all report a great time.

We are looking forward to the coming of our new Matron, Mrs. Toler, from Winona, Mississippi.

Mrs. Davidson, the Matron of the Junior girls has just returned from a visit to her former home in Bogalusa.

Mrs. M. Latimer of Clinton, wife of Professor Latimer, has just returned to us one of our fine little girls who was under weight, but the short stay that she kept her she gained her normal weight.

A number of homes could take some of our children who are underweight, give them the special attention that we are not able to give them and build them up, therefore, rendering a great service.

The good people of Crystal Springs just sent us a truck load of tomatoes and Irish potatoes. May other communities catch the spirit.

We have received in the last few days a number of nice boxes with both new and second-hand clothing and shoes of which we greatly appreciate.

Remember us in your prayers that God's will may be done in the Home.

Signed,—Supt B. E. Massey

ing and his son is leading the singing. Pray for the meeting.

Rev. C. T. Johnson and son, evangelists, were with Pastor L. G. Bassett in a splendid meeting at Lawrence, Newton Co., last week. Results not fully reported.

Pastor J. E. McCraw is doing the preaching in his meeting at Pearl Valley Church, this week. This good church has purchased a splendid new piano recently.

Someone has suggested that the password of the Al-Smith-for-president-campaign be "Smell of my breath", as all the whiskey makers, whiskey sellers, and whiskey drinkers are his strongest supporters. Of course, a lot of good people will be fooled into voting for him.

Nest Sunday At Phoenix
Rev. G. W. Riley, of Clinton, and

Prof. J. A. Brown, the great Harp Singer, will begin a meeting at Phoenix on next Sunday. The day services will consist of "Sing-Songs" and Special Bible Study of such subjects as Sin, Salvation by grace, prayer, faith, the Holy Spirit, the blood, the final perseverance of the Saints, baptism, communism, the resurrection, heaven, etc. The evening services will be intensely evangelistic. They desire the prayers of the brotherhood.

Revival Beulah Church

I have just closed one of the best meetings of my life with the Beulah Baptist Church, two miles of Magee, Miss., not because of what I did, but because of what the Lord did for us and because the church was much in prayer for a real spiritual revival, and it came. There were about six prayer groups, twice each day continuing through the meeting. While the visible results were far better than we had expected (26 additions, 16 of whom by faith and baptism and 10 by letter and restoration), the spiritual result was the greatest I have seen in a long time in any meeting.

Bro. D. W. Moulder organized this church some 15 years ago, and is the faithful pastor now. In fact, the church has called him for life. He has a membership of over 300 in this church, and they all love him, for he is indeed a great pastor.

I doubt if any preacher among Mississippi Baptists has done more for the Baptist cause in the history of Mississippi Baptists than Dan Moulder, certainly not in this generation.

I am to return to this church in November for a few days Bible Study.

Cordially,—R. A. Eddleman.

Senator Homer Casteel rode a real donkey down the aisle of the National Democratic Convention. Great commotion was aroused in the Convention in an effort to distinguish which was which.—Winston County Journal.

Starke's University School

Military Day and Home School for Boys

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. In religion orthodox but non-denominational.

Motto: Work Wins

For Further Information Address
J. M. Starke : : : Montgomery, Ala.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

A GOOD LETTER FROM PEARL CALDWELL

Pingtu, Shantung, China.
May 2, 1928.

My dear Mississippi Friends:

What is happening in North China? This is the question which those of us here are also asking and which you can better answer than we as you have your dailies long before we have ours. Disconnected R. R. lines and being 40 miles from a R. R. makes news travel slowly here.

"And it came to pass in the time of year when nations go forth to war" that the Nationalists of the South resumed their drive toward Peking with the hope of winning the war in a few weeks. So about April 20 our U. S. Consul advised that all Americans withdraw to ports, where we have our U. S. gunboats, that we might be protected and remain till fighting ceases. We appreciate his thought of our welfare, and of course it is his duty to give us warning. Some made immediate preparations to withdraw. But since it is optional with the individual, some of us chose to stay at least for a while. We really seem to be in practically no danger. I dare say that you who live in the land of autos are daily in far more danger than we. But still feel it right for those who feel led to take refuge in ports, to do so. It is not a time to judge one another. We can do exactly opposite and yet each be right in his sight.

At the time when the messages came from our consul some of us were itinerating far out in the villages, however came in after a few days for annual association and workers conference and to see the Parker family off to dear old U. S. A. on furlough and to see some of number off to port. About the time all this was over messages came that soldiers were coming, as other places were weary of supporting them and too had real famine conditions. So our time had really arrived. They came, several thousands of them—Northerners and have been the guests of the city for almost a month. Besides requiring a large sum of money they are to be fed and cared for in every way. They are very orderly and quiet, seem to have no thought of fighting, only waiting for the final wind-up which is hoped to be in the near future. These soldiers are quartered in the homes of the people. Before they arrived we hastily dismissed the girls boarding school and opened our doors to receive these frightened city folk almost every available place in the dormitories and other buildings is filled. For most a month these women and girls have been refugeeing with us. And what an opportunity to reach them with the Gospel. These the wealthy, are usually so hard to reach but now in their distress they

are willing to be pointed to a Saviour who said "Come unto me all ye that labor and are heavy laden and I will give you rest." Some manifest much interest. A school for the girls has been opened where 30 or 40 study daily. It is good to hear them sing "Jesus Loves Me" and other songs, and repeat Script. verses, tell Bible stories and the like. We praise Him for these opportunities of witnessing for Him.

There is at present an epidemic of flu and some pneumonia among the soldiers; our hospital is doing much to minister to these sick and suffering ones and Jesus the great physician is ever held up to them.

We need your prayers daily.
Sincerely, yours in Christ,
Pearl Caldwell.

MORTON MEETING

Our meeting at Morton began on Sunday June 17th, and continued through Tuesday June 26th. Bro. L. G. Gates, pastor first Baptist Church of Laurel, did the preaching. And he was at his best in the Master's service and zealous for the Master's Word—"That it might have free course and be glorified." Bro. Gates made God's Word plain and simple to the seeker, and helpful and inspiring to the Christians.

Brother Neal Putnam had charge of the song services, also held special services for the benefit of the young people. He is a good leader and helper, willing and congenial in the work. Under his leadership our people read almost 1,000 chapters of scripture.

Attendance was unusually good all through the meeting, and the cooperation was very encouraging to the pastor and helpers. Business houses were closed for the services throughout the entire meeting. Other meetings were postponed or cancelled during the series of services.

We received during the meeting thirty-five members; twenty-five for baptism and ten by letter.

W. L. Meadows.

PELAHATCHIE MEETING

Our meeting at Pelahatchie began on Monday June 4th, and continued through Wednesday June 13th. Bro. C. T. Johnson of Jackson did the preaching, and that means that it was well done. His messages were plain, pungent and persuasive. Bro. Neal Putnam had charge of song services, and held special meetings

for the benefit of the young people. Attendance was good, unusually large crowds at night, and interest grew from the beginning. Cooperation was splendid all through the meeting; business houses were closed for services.

We received during the revival meeting twenty-five members; ten of whom were for baptism and fifteen by letter.

The Lord bless all those who helped to make it possible.

W. L. Meadows.

Family Favorite GRAY'S OINTMENT

For boils, cuts, burns, bruises, sores, inflammation; quickly soothes and heals. At all drug stores. For sample write W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

Don't Let Mosquitoes Bite—Kill Them

—and keep them away. Bee Brand Insect Powder or Liquid kills Flies, Ants, Roaches, Poultry Lice, Mosquitoes, Fleas, Bed Bugs, and other insects. Won't spot or stain. Use powder on plants and pets. Write us for FREE insect booklet. If dealer can't supply, we will ship by parcel post at prices named. McCORMICK & CO., Baltimore, Md.

BEE BRAND

Powder	Liquid
10c & 25c	50c & 75c
50c & \$1.00	\$1.25
30c (Spray Gun)	35c

Bee Brand INSECT POWDER OR LIQUID

CEDAR ODOR



No Baptist Can Resist

THE TRUTH OF THIS BOOK
1628—TERCENTENARY EDITION—1928

The Latest Step in Publishing
and Popularizing a Book that
casts its spell over every reader



JOHN BUNYAN

"A tinker out of Bedford,
A vagrant oft in quod,
A private under Fairfax,
A minister of God—
Two hundred years and thirty
Ere Armageddon came
His single hand portrayed it,
John Bunyan was his name!"

KIPLING.

Tower Bells Called Him to Repentance

He saw mankind living with tremendous alternatives hanging over their heads. His intense passion, moral earnestness, vivid imagination and innate eloquence drew multitudes to his side. He has given the world an immortal achievement from behind the walls of a prison—a masterpiece of literature to stand the test of all time.

Surely, surely any library, public or private cannot be complete without this great religious volume. It should be placed in the hands of every boy and girl.

By BUNYAN
The BAPTIST

Progress

Reaching its tenth edition in 1685 it has established
a sales distribution beyond all computation

John Bunyan was born in Elstow, Bedfordshire, England in 1628. In the year 1655 he was baptized into the fellowship of the Baptist Church, Bedford, by John Gifford. He was imprisoned in 1660, released in 1672, and died in 1688.

Beautifully Bound Book With Sixteen Colored
Illustrations by Byam Shaw—393 Pages

Specially Priced

Only **\$1.50** Postpaid

BAPTIST BOOK STORE

502 E. Capitol St. Jackson
Jackson, Miss.

OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tabbings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices. McNAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

The time for our Orphanage Drive is over. I have sent to Dr. Gunter a check for \$166.21, which is our contribution to this drive. It sounds pretty good, doesn't it, when we were asked for \$100? I am certainly grateful to everyone of you. Anything more that comes to me for the Orphanage will go to the Orphanage, but our special effort is over, and now we must get back with new strength to our B. B. I. girl. We haven't entirely forgotten her: Dorsey sent his \$3.00, the whole amount that he got for his six chickens, without taking a single quarter for "express" or "wear and tear"! Hurrah for Dorsey! The 15th Ave. Sunbeams of Meridian sent \$3.00, and other smaller gifts have been made. But all of us now must begin to bring our gifts for Miss B. B. I. Many have said they were going to do so, and I am not expecting a single word of complaint from any of you, for I know you love to give.

How did you like Miss Sue's letter?

Much love from,

Mrs. Lipsey.

P. S.—This is a message to the Clara Harris G. A. of the First Church of McComb. Your letter came out in the June 21st issue of the paper, and there was no answer to it. This is the first time this has happened, and I do not know how it was. I appreciate your letter and contribution so much, and am delighted that you have planned to send \$1.00 a month to the B. B. I. girl. With much love,

Mrs. Lipsey.

Orphanage

Brought forward	\$154.86
Mary Bess Lassiter	.25
E. W., Jr., and	
Bennie Frank Clark	.10
Eula and Ernice Bell Jones	.25
An Old Son	5.00
Evelyn Sandidge	.10
Mary Frances Kolb	1.00
Primary Class of Wade S. S.,	
Mrs. W. A. Vaughn, Teacher	3.00
Leslie Waldine Sciple	1.00
Oscar Carmichael	.10
e	
	\$165.66

Union, Miss., May 18, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I have light hair and brown eyes. I have been going to school. I will study the fourth grade next year. I go to S. S. every Sunday, and I am Secretary of my class. Mrs. Milling is my teacher. Mr. G. O. Parker is our Pastor. I am a Sunbeam member. I want to join your Circle. I am sending 10c for the B. B. I. girl. Hoping to see my letter in print, A new member,—

Hazel Staton.

P.S. I am so glad you have a children's page, for I do love to read the little boys' and girls' letters every week.

And I'm so glad you're so glad, Hazel. We are grateful for the money, and hope to see you again soon.

Monticello, Miss., May 17, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I go to S. S. every Sunday. Daddy knows Dr. Lipsey and Mother worked with your daughter in the Society. I am sending you 10c for the B. B. I. girl. May I join your Children's Circle? I hope to see my letter in print. A new member—

Mary Elizabeth Gibson.

So you and I are pretty nearly old friends, aren't we, Mary Elizabeth? Your ten cents makes you

from now on an Honor Member of our Circle.

Sturgis, Miss., Mar. 27, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old. I go to school at Sturgis, and my teacher's name is Mrs. Griffin. I go to S. S., and I am in the junior class. My Mother is my teacher. I would like to get letters from some little orphan girl of my age. I am sending 25c for the B. B. I. girl. Daddy takes The Baptist Record, and I enjoy reading the letters.

Your friend,—Willie Marie Berry. You must write again, Willie Marie. Your letter got hidden in my box for quite a while. I'm sorry. Thank you for the contribution.

West, Miss., May 7, 1928.

Dear Mrs. Lipsey:

I have just finished reading the children's page. I certainly do enjoy reading the page. I am sending 25c, which is my own money I made bringing in stove wood for Mother. I am Secretary of our Sunbeams, and I am going to ask the leader to let our band give what we have in the treasury to the B. B. I. girl. I have written the page before. My sister heard Bro. Lipsey preach at West one night. Hope we have great success in getting money for our B. B. I. girl. With much love, Little Jessie Mae Allen.

We want to turn back now to our girl, Jessie Mae. We had some gifts for her last month, but not many. Let's make July her month. Ask Mother if she has a job for you.

Benoit, Miss., June 3, 1928.

Dear Mrs. Lipsey:

I am a little boy 8 years old. I am in the third grade. My teacher's name is Miss Agnes Goodwin. Daddy takes "The Baptist Record." I enjoy reading the children's page. I have one brother and three sisters, the baby, "Eula Lillian", is only two weeks old. I am sending 10c for the B. B. I. girl. My Daddy is a student of B. B. I. I love to live in New Orleans. There are so many beautiful things to see. I like to go to the Parks, especially Audubon. There are so many birds and animals out there. Hoping to see my letter in print, I will say goodbye. Your new member,—Paul Goree.

You are the very one we are glad to see, Paul, with a father at the Baptist Bible Institute. Have you ever been there? Maybe you can tell us something about it. Thank you for the contribution.

Johnston Station, Miss., 5-21-28.

Dear Mrs. Lipsey:

I am a little 6 year old boy, and in the second grade. My school is out. I will be 7 years old Sept. 4, 1928. I am sending 10c for the B. B. I. girl. Your little friend,—

Joe Ray Davis.

We are glad to have the money for the B. B. I. girl, and for our new little Honor Member, Joe.

Lucien, Miss., R. 1-Box 586, 6-18-28.

Dear Mrs. Lipsey:

Here I come again. We farmers are having lots of rain and grass. Our flowers are roses, pansies, cape jasmine, petunias, phlox, zinnias, gladiolas, star jasmine, verbena and a few others. I sure do love flowers. I have a little brother 4 years old, and we have some nice times. My little cousin, Margie Wooten, visited me yesterday. She brought her doll and we played dolls. We went to the swing and ate plums. In the afternoon we went to S. S. My aunt is my teacher. I still have Papa and Mamma, and I often think of the orphans and I am sending \$1.00 for them. Come on, cousins,

and let's go over that amount, and do all we can to help them. Mrs. Lipsey, tell Dr. Lipsey that there was no mistake about my hair. I would love to have letters from the girls near my age. With much love, Bernice Posey.

I'd love to see all those pretty flowers, Bernice. The cousins came, and went over, didn't we? How about the bed-spread? Did your eyes get strong enough for you to make it?

Derma, Miss., June 15, 1928.

Dear Mrs. Lipsey:

I am a little boy 9 years. This makes twice I have written you, but I have not seen my letter in The Baptist Record. I have two brothers. Their names are Kalvanah and Everette Chester. I am sending 25c for the orphans. Sunday is collection day for the orphans.

Your friend, Loyd Taylor Shelton.

You saw your letter last week, I hope, Loyd. It came out in the July 12th paper. We have so many letters, and so little space to put them in that I can't publish them very quickly. Thank you for remembering the orphans.

Carthage, Miss., June 4, 1928.

Dear Mrs. Lipsey:

I am a little girl with brown hair and blue eyes. I am 10 years old, and will be in the seventh grade this Winter. I am always glad when Thursday comes so I can get The Baptist Record, and read the children's page. I have some pretty flowers blooming and will soon have some more. I can cook and sew and have already pieced three quilts. I also like to read. I am sending 50c for the Orphanage. Your little friend, Mildred Gross.

Tell us about the patterns of the quilts, Mildred, how you made them, the next time you write. We are thankful for the money.

Johnston Station, Miss., 5-21-28.

Dear Mrs. Lipsey:

I am a little 7 year old girl, and in the third grade. I will be 8 years old Sunday, May 27, 1928. I am sending 10c for the B. B. I. girl.

Your little new friend,

Pauline Davis.

I see you went and got eight, Pauline, before your letter came out. But if you could see the many letters I have, you wouldn't wonder. I have used up one big box, worn it out, and gotten me a new one.

Prentiss, Miss., 6-26-28.

Dear Mrs. Lipsey:

I am sending check for \$3.00 for your contributions from the children to the Orphanage and please credit to "In memory of Fred Dale, Jr." \$2.00 and Joseph Dale \$1.00.

Joseph is interested in the Orphanage and gave \$1.00 through the Sunday School here and I know that if Fred, Jr., were living he would want to help in this work for the orphans. He was tender hearted, kind and thoughtful.

With best wishes, I remain,

Yours very sincerely,

I. F. Dale.

Thank you, dear friend, for this gift. We also have a dear child who has gone to the "home over there", and I know what it means. Yet, I do not feel that we have "lost" her, but that she is waiting for us there, and is happier there than we could make her. So you must feel about your precious little boy, and take comfort.

Harrisville, Miss., May 8, 1928.

Dear Mrs. Lipsey:

I am a little boy 10 years old. I am in the fifth grade. I have a little brother and a little sister younger than I. My brother is 4 years old, and my sister is 8 months old. I like to take care of them. I have a sweet father and mother. I go to S. S. and preaching. I am sending 10c for the B. B. I. girl.

A new member, Arnel Ashley.

I know you help Mother a lot,

Arnel, by taking care of little brother and sister. Thank you for the money.

McCool, Miss., April 29, 1928.

Dear Mrs. Lipsey:

Will you please let a little boy join your happy band? I am 7 years old. I like to read The Children's Circle, and call for that page first as soon as The Record comes. I enjoy reading the Bible and all Bible stories. I am sending 10c for the B. B. I. girl. Hoping to be a member of your Circle, Your little friend, Billie Smith Proctor.

And so you are, Honor Member, Billie. We are glad to have you. And thank you for the money.

Crystal Springs, Miss.

Dear Mrs. Lipsey:

I am a little girl 7 years old. I am in the second grade. I have three sisters in the Orphanage Home. I live with Uncle and Aunt. My Daddy is in the Sanitarium. I am sending ten cents for the orphans. Your little friend,

Laura Berry.

(June 14, 1928.)

Thank you, Laura dear. I hope Daddy will soon be better.

Enterprise, R., June 11, 1928.

Dear Mrs. Lipsey:

Enclosed find \$1.00 for the Orphanage fund. They have my sympathy. May the Lord bless the work you and the Circle are doing. I love to read their letters, and your comments on them. Yours for service, J. L. Williams.

I knew, Bro. Williams, that you were one of the best members we have, and I wasn't at all surprised when your letter and enclosure came. Thank you so much. Have you observed how much money we have given?

Brookhaven, Miss., May 14, 1928.

Dearest Mrs. Lipsey:

I hope you will permit me into your Circle, for I am quite sure that it is a happy one. I am a little girl only 4 years old, with big brown eyes and dark brown hair. I am a good little girl, and I go to S. S. and church every Sunday. My S. S. teacher's name is Miss Alma Bentz. I also go to the Sunbeams on Friday. We have fifty-seven members on roll and my leaders are Mrs. Carter, Mrs. Amacker and Miss Alma Bentz. I enjoy going to the Sunbeams very much. I have 3 sisters, but no brothers. My Daddy runs a "shoe shop". I will close for this time. Give my love to all of the little orphans and lots for you too. Your little friend, Amelia Langford.

P. S.—I am sending a dime for the little orphans.

Well, Amelia, you are nearly young enough to be my grandchild, and I believe I'll take you for my fourth. You have a big Sunbeam Band. I'm glad you are a good girl. Come again to see me.

New Hebron, June 11, 1928.

Dear Mrs. Lipsey:

I have been thinking every week I would write you after reading your invitation for all the boys and girls in the Circle to give some on the \$100 you are trying to raise for the Orphanage. As Ivah had a little money of her own, I thought this would be as good cause to give it to as I could ever find, and I know it would be just what she would want me to do with it. I am sending check for \$5.00 for Orphanage offering, and \$5.00 for the B. B. I. girl. We pray God to comfort us, and ask you to pray for us. Truly,

Mrs. O. P. Izard.

It is hard for us to take this money, Mrs. Izard; it seems too sacred. Yet we feel that this would be in accord with what your dear Ivah would wish, and we cannot refuse it. May God indeed give you comfort, and help you to live in the expectation of seeing her again. We all thank you.

Sunday School Department

SUNDAY SCHOOL LESSON July 22, 1928.

SAUL'S EARLY MINISTRY
Acts 9:19b-30; 11:19-30; 12:25;
Gal. 1:15-18.)
(From Points for Emphasis by H. C. Moore)

Golden Text—Straightway in the synagogues he proclaimed Jesus that he is the Son of God. Acts 9:20.
1. **PROFESSION** of Saul's new-found faith immediately followed his baptism. During his stay in Damascus he preached in the local synagogues, declaring that Jesus of Nazareth is the Son of God. The disciples were amazed at the marvelous change which had taken place in the arch-persecutor of the churches. But steadily he grew in power aiming his shafts particularly at the Jews with proof incontrovertible that Jesus is the promised Messiah.

2. **PREPARATION** for further ministry was made during the period of retirement in Arabia. He may have gone not far east of Damascus or possibly to the Sinaitic peninsula with its rich historic associations. Here he may have remained most of the three years intervening between his departure from Jerusalem as a persecutor and his return as a preacher. The time was probably occupied with re-study of the Scriptures as fulfilled in Jesus, an entire readjustment of his theological thinking, the discipline and development of Saul before the Mercy-Seat and perhaps the exercise of a special ministry among the Arabians.

3. **PERSECUTION** followed Paul's return to Damascus. He preached so effectually that he raised the ire of the Jews who would not accept his doctrine, but could not answer his argument. They took up against him the weapon he had laid down. Deliberately they planned to kill him and watched the city gates day and night in order to accomplish their purpose. Information, however, reached Paul in time for him to escape martyrdom through the aid of his fellow-disciples who by night let him down by the wall in a basket.

4. **PRESENTATION** to the disciples in Jerusalem occurred during Paul's fortnight in that city. At first the brethren were afraid of him because they doubted his discipleship. But when Barnabas introduced him, telling of his remarkable conversion and of his fearless ministry in Damascus, they gladly welcomed him into their fellowship. So effectually did he preach to the Greek-speaking Jews—the very company he was in when they strove with Stephen—that, in their inability to answer him, they actually plotted his death. At the request of the brethren and by divine direction he left Jerusalem to fulfill a wider ministry among the nations.

5. **PROCLAMATION** of the gospel throughout Cilicia and in all that

region followed Paul's settlement for four or five years in his native city of Tarsus.

6. **POWER** was developed in the ministry at Antioch in Syria. The work there had grown to such proportions that Barnabas found himself unequal to the demands upon him. He needed a co-worker who was a teacher, and organizer and a missionary. He believed the man for the place was Saul of Tarsus: Born in the Cilician capital, son of Greek-speaking Jews, a Roman citizen by inheritance, gloriously converted, persecuted for his new faith, and now a preacher in the prime of life in his native region. To secure Saul as his assistant, Barnabas made a trip to Tarsus and succeeded in his mission. Under their combined leadership the church at Antioch assembled regularly for worship and systematic Bible study. The doctrinal work of Saul and the hortatory work of Barnabas were complementary to each other. For a whole year they wrought with such manifest power and success that the disciples in their loyalty to Christ now first received the designation of Christians.

Pastor C. C. Young of Arcadia, La., writes: Rev. E. E. Huntsberry of the Home Board and singer, Byron Cox, have been with our church fifteen days in an evangelistic campaign. They rendered us high class service and left the church and whole town in fine shape. There is not a lazy bone nor a laggard nerve in either one of these servants of God, and they are wise workmen. The night meetings were out in the open with a great choir and local orchestra of twenty young people, and great throngs attended these meetings as well as the morning

Your Boy

should be taught to save.
It is a habit that is well worth cultivating.

BEGIN HERE

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

meetings in the church house. There was a charm and victorious note in every meeting as these two good men brought the message in gospel sermon and song. There were about forty additions to our church and several surrendered to do special Christian service in our denominational life.

Evangelist Wm. S. Dixon has just closed a fine meeting with Rev. T. C. Long, pastor of the Immanuel Baptist Church, San Antonio, Texas, where the church was greatly strengthened, and a return date planned. Mr. Dixon then assisted in the program of the Alto Frio (Texas) Baptist Encampment, and then began a series of East Texas meetings in several places. Mr. Dixon does the double work of preaching and singing in every meeting, and is strong in every line

of his work. He may be reached at Dallas, Texas, care of Robert H. Coleman.

Johnny was unusually gleeful at breakfast.

"I've done my good turn for today," he said.

"What, already?" inquired his father.

"Yes. I was at the gate and heard Mr. and Mrs. Brown say they were doubtful whether they could catch the 8:15, so I set the bulldog after them and they arrived in time."—Tit-Bits.

TUBERCULOSIS
needs prompt, adequate and skilled treatment. For information write
**SOUTHERN BAPTIST
SANATORIUM**
El Paso, Texas

BAPTIST BIBLE INSTITUTE

W. W. Hamilton, Th.D., D.D., LL.D., President
New Orleans, Louisiana

A school for the training of preachers, missionaries and other Christian workers. Courses leading to standard degrees in Christian Training, Theology, Religious Education and Gospel Music. Unequaled opportunity for practical work in a great cosmopolitan city. Write for catalogue or other information.

NEXT SESSION OPENS SEPTEMBER 18

CROZIER THEOLOGICAL SEMINARY

Tuition and Room-rent free. Scholarships available for approved students. Seminary's relations to University of Pennsylvania warrant offer of the following courses:

- I. Resident Course for Preachers and Pastors. Seminary degree of B.D. or Diploma.
- II. Resident Course with Special Emphasis on Religious Education and Social Service. Seminary degree of B.D., University degree A.M.
- III. Resident Training for Advanced Scholarship. Graduate Course. Seminary degree Th.M., University degree Ph.D.

Address MILTON G. EVANS, President, Chester, Pa.
The Seminary maintains a Correspondence Department for Ministers and Christian Workers. Faculty Certificate. Total expense about \$10.00 a year.
Address RITTENHOUSE NEISSER, Director, Chester, Pa.

Blue Mountain College

BLUE MOUNTAIN, MISSISSIPPI

Owned and controlled by the Mississippi Baptist Convention.
Standard "A" grade College.

Member:

Mississippi Association of Colleges
Southern Association of Colleges
Association of American Colleges

Situated on the side of beautiful "Blue Mountain"—one of the two highest elevations in Mississippi, the other being just one mile away. Campus of thirty-six acres, with springs of pure free-stone water flowing about one hundred thousand gallons daily.

Nine buildings. Five dormitories accommodating about three hundred students. Some of the dormitories are operated on the "self-help" plan, where the students do all of the housework, thus reducing expenses considerably. Students rooming in the B. G. self-help dormitory pay only \$12.78 per month for room and board. In the Lowrey and Ray dormitories, good brick buildings, the self-help girls pay only \$15.00 per month for room and board.

The New Hearn dormitory, built in 1923, and Whitfield Hall, completed in June 1928, are reserved for students in the regular boarding department. Whitfield is set apart for juniors and seniors. Every bed-room in Whitfield and the New Hearn has connecting bath-room. Splendid new administration building just completed.

Exceptional faculty of experts trained in the best colleges, universities and conservatories of America and Europe. Special advantages in piano, violin, voice culture, expression, home economics, art, commercial courses. For students who take regular literary work, there is no extra tuition charge for courses in shorthand, type-writing, and book keeping.

A gentleman who spent several weeks on the Blue Mountain campus recently said to a friend, "I have never known any place where such a sincere Christian atmosphere prevails as on the campus of Blue Mountain College."

Second term of summer session and state normal opens July 12th. Regular session opens September 19th. Write for bulletin of summer session, or regular catalogue just off the press. Deposit of \$12.50 reserves room in any dormitory.

Lawrence T. Lowrey, Ph.D., President.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Kosciusko Juniors, according to Carolyn Ray Massey, the efficient corresponding secretary, made an average of over 90 per cent for the month of May. The 100 per cent members for the month were Evelyn Temple, Sam Myrick, Louise Burdett. The June Social was held in the form of a picnic, and report that the games used were from the B. Y. P. U. magazine. This Union has been having some special programs which have been very attractive, one being in the form of a tea party when Evelyn Temple's group was in charge, and the other being a camp-fire program, when Sarah Guyton's group had charge.

The Leaders' Plan Book is now off the press and can be had from the Baptist Book Store for \$.75. This is the filler for a loose leaf note book and will be a great help in planning your work in a more efficient and easier way. To say that it was planned by Mary Frances Johnson Preston is in itself the highest sort of a recommendation possible. Leaders! Order one now, and start this very quarter using it.

The Senior BYPU at Thrasher, which is not quite a year old as yet, assisted in the organization of a Junior BYPU in that church. The new Junior Officers are: President, Marshall Lauderdale, Vice-president, Elize Lauderdale, Secretary, Lena Maye Deaton, Corresponding-Secretary, Auline Hill, Treasurer, Lena Maye Deaton, Daily Bible Reader's Leader, Mattie Futrick, Group captains, Marie Futrick and Frances Holly. Miss Bernice Deaton is the new leader.

Louise Scott, the corresponding secretary of the Junior BYPU at New Augusta, reports that the Union is doing fine work. Last month the attendance was 12 and 12 took the study course which Miss Ollye Pepper, the new leader, taught.

"Arrive Only to Go Further" was a slogan which a Fort Worth Texas BYPU used to keep its BYPU's., from going into summer quarters. How about that slogan for your own BYPU?

Mr. Brown at the 4th District Convention made a classic statement—"I was unqualified and un-everything, except un-willing." No wonder he makes such a success in B. Y. P. U. work, not only in his home church but in the whole county, and district.

The Leake County Associational BYPU will meet at Lena, Miss., on the fifth Sunday of July (this month) at 10 o'clock A. M. We want all young people in Leake County interested in BYPU work to be present.

An Intermediate BYPU has been organized at Senatobia with Mrs. C. S. Baker as leader, Cecile Whalen, President, and Evelyn Rodman as secretary. This makes two new

unions in the past six months for the Senatobia Baptist Church.

July 1 found the Calvary Baptist Church Jackson, Miss., celebrating its semi-annual graduating exercises. The program, which was based on the Bible as a guide, was conducted by Joy King, BYPU director.

The program was as follows:
Prelude Chopin's Prelude—Mrs. Ed. Mize.

Awakening Chorus—B. Y. P. U.
He keeps me singing—Congregation.
I Know The Bible is True—Congregation.

The Bible, Our Guide in Christian Living—Miss Cecelia Durscherl.
Saxophone Solo, "Sabbath Echoes"—Miss J. Bell Taylor.

The Bible, Our Guide in Christian Giving—Mr. Wayne Alliston.
Announcements.

Offertory, "Sparklets"—Miss Mary Stewart.

Vocal Solo, "God is Love"—Miss Mae Gober.

Sword Drill.

The Bible, Our Guide in Christian Growing—Dr. H. M. King.

Presentation of Diplomas.

Recessional, Carmen March—Mrs. Ed. Mize.

Those receiving diplomas were:

Francis Allred	Roderick Broadway
Nevin Bolen	Oscar Carlisle
O. D. Bonner	Annie Rae Carter
Lois Campbell	Clara Frances Dent
Nora Mae Cox	Katherine Dunlap
Harold Davis	D. W. Fortenberry
Opal Davis	Ernestine Foster
Pearl Davis	William Fulgham
Virginia Davis	Edna E. Goodwin
Ruth Elzey	Roberta Hawkins
Maude Foster	Wm. Lee Lowe
R. W. Carter	Arthur Lutrick
Lucile Gober	Majorie Manning
Charles Hanna	Ayrlene McGahey
Gelda Harper	Ethel Louise Petit
Thelma Johnson	Richard Robbins
Wilton Lutrick	Harris Roberts
Doris Pond	Forest Russell
Daisy Rather	Artie Lee Stubbs
Lillian Russell	Christine Wilson

At the Assembly

Dr. Clay I. Hudson of Nashville said: "Christ saved my soul, but I must save my life." B. Y. P. U. will help me do that.

"Train up a child in the way he should GIVE and when he is rich, he will not depart from it"—was an apt paraphrase which Dr. Hudson also gave at the Assembly.

Miss Hattie Bell McCracken, B. Y. P. U. specialist of Nashville, said: "If you put the Word in your heart, you will put your heart in your work." (Another reason for more Bible readings)

"We have and hold only those whom we use. (Dr. Hudson) B. Y. P. U. uses all.

The Yalobusha County B. Y. P. U. Convention met July 17th with Wayside Church, near Scobey.

At the Assembly on Sunday night there were four B. Y. P. U's and the general assembly. The officers were as follows: Adult Union—Mrs R. A. Eddleman of Webb, President. Mr. E. C. Williams of Jackson, Acting Group Captain. Senior Union—Lloyd Garland, President; Irene Ward, Quizz Leader; William Denham, Group Captain. Intermediate Union—Hattie Bell McCracken, Leader; Leon Hardy of Jackson, President. Junior Union—Miss Fannie Traylor, Leader; Cecelia Durscherl, Director; W. G. Mize, Chorister; Mrs. A. H. Doty, Pianist; Bertha McKay, Secretary.

At the general assembly at the assembly we had the Secretary's report and a special musical number by Miss Rosalind Sheppard. Miss Irene Ward gave a special feature in the form of a talk on extension work in Brazil.

B. Y. P. U. day was featured at the Assembly by a tour through B. Y. P. U. land conducted by Rev. Scotchie McCall. Stops were made at Purpose, Programville, Advertising Station, Standardtown, and General Organizationdale, where we were greeted by the Mayor of each city who told us why we should become acquainted with each town. From each town visited, souvenirs were carried home. Those assisting in the feature of the day were: Juanita Byrd, Rosalind Shepard, Wyatt Hunter, Hattie Bell McCracken, and Irene Ward.

Castalian and Scooba

Have just returned from our Mississippi Baptist Assembly at Durant, or at Castalian Springs, two miles out of Durant.

In my judgement J. E. Byrd had the best program this year that we have had in the Assembly. I congratulate him and his workers on his success.

Now, as this location for a permanent Assembly-place, it strikes me as being ideally located—a wonderful spot. There is good water there, a personal matter but beneficial from one point of view. I hope that Bro. Byrd may have the Assembly next year at this same time, for July is a much better month than August for such work. May God bless him and his co-workers.

I have been thinking for some weeks that I would have something to say about our meeting recently held in Scooba, where Rev. C. E. Bass is pastor. Bro. Bass and his wife have certainly accomplished great and useful work in that field. That beautiful red brick church, second to none in this state, stands as a monument to Bro. Bass' faithful and earnest work. The fact is that

this is my third meeting held in this church and I have never seen a more faithful little band of consecrated Baptists than are to be found in Scooba. God bless them. The Lord gave us twenty additions to do in this meeting, which is large for the possibilities that are there.

—Yours for real work,
—W. E. Farr.

SOSO ANNUAL MEETING

The annual meeting began at the Baptist Church at Soso, Miss., with Brother Harper doing the preaching. By Wednesday four confessed Christ. The interest is good. We shall have a great meeting. Pray for us.

I also want to state that I am open for pastorate work anywhere His people want me. I have been out of the regular work for a few years on account of ill health of my family. Any church desiring my services will please write me at Laurel, Miss., R. No. 6.

Brothren, pray for us. I need the prayers of God's people everywhere. May God bless all that may perchance read this.

—J. M. Buffington,
Laurel, Miss. (R. No. 6.)



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

What of My Boy's Future?

Many parents are asking this question. Their boy comes first and his training for the future is of vital concern. Prof. Robt. K. Morgan, knows and loves boys. For thirty-five years he has devoted his life to them. It has been a life of dedication to the young manhood of America. He understands and helps them. All his former pupils can attest to this.

He wishes to train your boy, prepare him for college and life. He recognizes in every boy possibilities which if developed will make him a leader. He loves to develop that trait in boys. His faculty is a strong one. The price is very moderate and the climate is ideal. A postal addressed to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., will bring catalogue and full information.

HILLMAN COLLEGE

A select school which is noted for good care of girls—Happy, Home-like and Healthful. An unbroken history of 75 years. Enrollment limited to 125. During recent years there have been more applicants than could be accommodated. Apply early. Rates remarkably low.

Directors of Piano and Voice have each had extensive training in America and Europe. Hillman has the combined advantages of Jackson, the Capital City, and Clinton, the cultured college community, the home of Baptist Leaders.

M. P. L. BERRY, Pres., Clinton, Miss.

DR. ROBERTSON INTERVIEWED

By a Reporter for a Toronto Paper, During the Meeting of the Baptist World Alliance

The Rev. Professor A. T. Robertson, D.D., has been for 40 years a professor in the Southern Theological Seminary at Louisville, Kentucky, and is acclaimed by many as the greatest Greek New Testament scholar of his day. Five thousand candidates for the ministry have passed through his hands and he is generally acclaimed as one of the half-dozen foremost Baptist ministers of America. He was the moving spirit in the founding of the Baptist World Alliance, now holding its fifth convention in Toronto.

Calling upon Dr. Robertson and his wife at their hotel, The Star scribe was received with the cordiality so characteristic of the southern personality. After a few preliminary remarks the dialogue ran as follows:

"What, Dr. Robertson, is your chief impression of the present convention?"

"Of happy fellowship consistent with all reasonable difference of opinion."

"Whom would you name as the greatest figure among the American delegates to the convention?"

"That is hard to say. I should venture, however, that as a preacher, Dr. Truett of Texas, is facile princeps."

"Can it be said that preaching, great preaching, is the highest ideal of the Baptist church?" "I would hardly say that," replied the veteran scholar. "Undoubtedly we solemnly stress its worth. But I would say that the greatest contribution of the Baptist church to the religious world is its historic stand for religious liberty. We have no 'courts.' Every congregation, every single believer, is free."

"Do you imply that other denominations, say the Presbyterian, for instance, are more fettered because of their system of authority?" "Yes, I would. Look at Dr. Fosdick's case, for instance, in First Presbyterian church, New York. The presbytery clearly nullified the will of the congregation. That couldn't happen in the Baptist church."

"Have Baptist ministers, then, no power over the pastors of the congregations?" "Only in so far as the single congregation approaches them."

"Is there never a heresy trial in the Baptist church?" "Well, in case of immorality or heresy a council can be called. But only at the instigation of the congregation."

"Speaking of Dr. Fosdick, is his theology generally endorsed in the Baptist pulpits of America?" "No, not all of it."

"Is your church, generally speaking, fundamentalist or modernist?" "I refuse to recognize those terms. I prefer 'orthodox' and 'radical.' The great mass of our preachers may be described as the great Dr. Broadus, my wife's father and my own predecessor in my chair, described himself. He called himself a 'progressive conservative.'"

"Is Spurgeon's theology still

preached in your Baptist pulpits?"

"What part of it?"

"Well, eternal punishment, for instance?" "It surely is—let no one persuade you to the contrary."

"Do you believe in plenary inspiration?" "What is inspiration? No man can define it. It is like life. I have no theory of life—but I believe in it."

"Do you believe, Dr. Robertson, in the inerrant inspiration of scripture?" "What do you mean by inerrant?"

"Dr. Robertson," I digressed despairingly, "are you Scotch?" "Yes—of Scotch stock. Why?"

"Well, for one thing, your name suggests it. Your method of reply confirms it. And, besides, how do you account for the Scotch element so largely bulking in Baptist annals? There is Lorimer, and R. S. McArthur, and McLaren of Manchester, and Dr. Carlile, and Douglas Brown, and yourself, and Grant, and W. A. Cameron, and John MacNeill. This sounds like a roll, does it not, of the Highland clans?" "It all shows that the Scotch have a heap of sense."

"Dr. Robertson, you tell me you were born in Virginia, lived in North Carolina, have labored in Kentucky. Will you then tell me this—what do you make of all the talk and fervor, last Sunday, about spiritual and soul union with your black brothers in Christian faith and hope, and the fact that when you southerners get back home no negro would venture to try to enter your house by the front door, nor even dream of social recognition. If he is a brother in the bonds of Christian fellowship, how can the other be?"

The brilliant professor made no attempt to sidestep or hedge. "That's all right," he said, "that's as it is—social fellowship is impossible. Our problem isn't any worse than they have it in Chicago and other points north—there's no use of getting after us particularly. And look at the way the Chinese and Japs are used in the west. We're not alone."

"Does that give me any answer to my question?" "Well, perhaps not very much."

"In the days of the civil war, your greatest ministers boldly declared that slavery was right. Would your ministers say that now?" "Oh, no, not at all. Those old worthies were certainly wrong."

"Please give me some light on the political situation in the south. What about Al Smith's chances for the presidency?" Then flashed the southerner, the Kentuckian at that: "Smith shall be beaten. I am a southerner. I am a Democrat. But I shall vote Hoover."

"Will the temperance people—who are always supposed to dissolve as moralists when they assemble as politicians—will they, this time, actually carry their principles to the polls?" "Will they?" flung back the tall Kentuckian, "they certainly and absolutely will. If the Democrats think they can ram any wet Tammanyite down our throats they'll find they're mightily mistaken."

"What part will Governor Smith's Roman Catholicism play in the

south?" "Well, our people don't like it, that's certain. But they will not make a final issue of it. After all, he has a right to his religious views like the rest of us."

I was just about, at this juncture, to leave—when a very sweet and gentle voice from a very sweet and gentle lady, supplied the musical note we had lacked: "There's just one thing I'd like to say—it is about Mr. Smith and the temperance issue—the southern women are going to fight him."

This was from a daughter of Kentucky, and of the world-famous Dr. Broadus. And I believe that Governor Alfred Smith will be defeated.

A TYPICAL CASE

By Louis J. Bristow, Supt.

The following letter is typical of a number we receive:

"Brother D. H. C.—is a good man, a regular member of our church in good standing and worthy of every attention you can give him. He is a poor man, but surely the Lord will take care of his account."

This letter is from a pastor who is informed respecting denominational affairs. The old man who brought it is sick and needs hospital treatment. He came to us bearing his pastor's letter, and, of course, we took him in.

I called the pastor on long distance and asked him if his church would bear any part of the cost necessary to take care of the sick old man; but he said he would not promise anything. When I asked him how he expected the Lord to take "care of his account," he replied that he thought the Southern Baptist Hospital was the Lord's institution, and, therefore, the Lord would see that its debts were paid. I told him that was a sublime faith, but that my observation had been that the Lord usually worked through men, and that his church was an agency of the Lord's work. But he declined to "obligate" his church, and denied that he was responsible for the man's coming to us. He insisted that this letter was merely a letter of introduction and commendation, and implied no obligation.

The letter is signed "First Baptist Church, W. J. Blank, Pastor."

The old man seems to be very poor. He has not money enough to pay his railroad fare home. So the hospital will not only have to take care of him, but actually bear the cost of his ticket back to the town from which he came. Of course, we are always ready to help any one who needs help, so far as our ability permits; but we feel that the church from which a patient comes should bear at least a portion of the cost.

Many persons seem to think that they contribute to the operating expense of the hospital in New Orleans through the Cooperative Program. They do not. All we receive from cooperative denominational funds is applied on the building debt.

Arrangements for free patients should always be made in advance.

Louis J. Burton.

IN MEMORIAM

Daniel Gaston Bishop.

God sent his angel to take from our home our darling baby just 16 months old, for He loved him even better than we. He was sick eleven days, and two doctors and a sweet nurse did all they could, but in vain.

I miss you, dear baby, since you went away

I miss you, little one, the live-long day

I am sadder than tongue can tell, but know you are at rest with Jesus.

I shall meet you again in the sweet by and by.

Asleep in Jesus, blessed sleep From which none ever wakes to weep.

A calm and undisturbed repose Unbroken by the last of foes.

His Mother, Mrs. W. L. Bishop.

Resolutions of respect in loving memory of Mrs. W. D. Kimbrough.

Whereas our heavenly Father in his wisdom has claimed the spirit of our dearly beloved sister in our Woman's work.

First; that although we shall miss her, we know that our loss is her eternal gain, for she is now clear of pain. Though afflicted for several months, she bore her affliction with patience and fortitude.

Second; that we extend to her Husband our heart full of sympathy, and commend him to the Heavenly Father, who doeth all things well—With our prayers, may he bow in humble submission to his will.

Third; that a copy of this resolution be put in our minutes and a copy to be sent to her bereaved husband and also to the press.

"Blessed are the dead who die in the Lord;" Yea saith the spirit and their works do follow them.

—Mrs. W. P. Huff, Pres.

—Mrs. H. E. Merrill, V. Pres.

—Mrs. J. R. Fancher, Secy.

Obituary

Aunt Ida Webb, born May 2, 1866. On Jan. 31, 1928, her Christian spirit took its flight to the New Jerusalem with her Master, whom she had worshiped so humbly.

Although we miss her, we know our loss is her eternal gain. She bore her afflictions with patience and fortitude. She was a faithful member of Glading Baptist Church, daughter of Mr. and Mrs. Pleasant C. Webb. She leaves a brother and sister.

—Mrs. Luther Campbell.

Edgar Ezekiel Burns

On June 8, 1928, our church was shocked and saddened by the sudden passing of one of our faithful members, Brother E. E. Burns. Brother Burns was born near Old Stateland, at present Alva, in Webster County, Miss., January 25, 1864. He spent most of his early life in Grenada County, there marrying Miss Bessie Martin, February 26, 1890. To this union were born five daughters and three sons. His wife and all the children except one daughter survive him.

Brother Burns united with Pleasant Grove Baptist Church, Grenada County, at the age of twenty-three years. When the family moved to Pascagoula, Miss., eleven years ago, he united with Pascagoula Baptist Church. Brother Burns was widely known in this vicinity and by his quiet gentle manner and exemplary habits made many friends who are exceedingly grieved at his passing.

We shall greatly miss our dear friend. The writer has known Brother Burns for the past five years and soon learned to love him because of his quiet, gentle disposition and noble character. The funeral services were conducted by Bro. C. M. Morris, our pastor, and he was tenderly laid to rest under a profusion of beautiful flowers in Machpela Cemetery by a host of sorrowing friends. May God comfort the bereaved family in this hour of great sorrow.

—Jas. H. Price.

GREENVILLE COMMUNITY REVIVAL

We have just had Evangelists Wade Smith and Otis Perry in a return engagement with us in Greenville Baptist Church, 21 miles out from Columbia, and they brought us a great series of services throughout. This is the second time these workers have been with us and their return was a home coming for all.

On the first Sunday morning we found that the house would not hold the people and for a better place we moved organ, seats and lights outside. After arranging the seats as best we could we hung the lamps in some scrub oaks nearby and for ten days we had a glorious hard time of it. Even with an arrangement of this kind we found it extremely hot but everyone took advantage of the out door service and came without coats. Brother Smith and Brother Perry both worked in their shirt sleeves but even at that they would be thoroughly soaked with perspiration ere the service closed.

On Wednesday, the 4th, some disturbance was noted on the outskirts of the crowd. Without avail this was asked to stop. On the next evening peace officers were present and put under arrest those against whom the charges were made for disturbing public worship. One of the young men came before the church the next evening and made apology. Needless to say we had no more trouble.

This little church is in the midst of Anti-Missionary Baptists and has a very hard time. They appreciate anything that is done for them, however, and the coming of these brethren into our midst was a source of strength. We are going on in our missionary program, determined not only to hold out but to grow. Pray for us in our efforts.

—Ernest Dearman, Pastor.

RIDGECREST

Coming up from the plains and valleys, guests at Ridgecrest are enjoying the cool winds and the unsurpassed scenery of Western North

Carolina, and feeling their souls renewed with the messages being delivered from the platform each day.

Mississippians desirous of coming up, should find the ten days, July 17 to 27 a good program. Reservations should be made, however, to insure rooms. Write Manager Southern Baptist Assembly, Ridgecrest, N. C.

Five Mississippi girls, Mrs. Upshaw from Laurel and Mrs. McCall from Jackson, are among the Magnolia state's representatives at this time. It was with pride that it is noted at the Student Retreat, Mississippi's colleges sent the largest number of representatives of ANY state, next to the home state, North Carolina. Virginia came third. Credit is due the students, and the student-secretaries in the various schools of the state for this work. Looking at the picture, one felt he was on Mississippi College campus—for there was Chester Swor with his friendly grin. Or Blue Mountain, with Miss Mary D. Yarborough smiling right out. Indeed, Mississippi A. and M. with a gallant banner, backed up by their boys and girls. And all the rest in equal numbers.

Vacations at Ridgecrest are recreational in the true sense. Surely 24 hours are not enough to sleep all one feels one just must sleep, with such cool nights—or to go see the many beauty spots in hiking distance—or play tennis—or dominoes, or any of the gentle indoor games (not to mention the popular art of "courting" with the full moon riding high over Mt. Kitasuma)—or to swim in the lake—or to ride horseback. The invitation to sit in on well known teachers in Bible and other subjects in the theological classes running every day, is always open. B. Y. P. U. for the boys and girls and the young folks. Sunday School for everybody. Good fellowship everywhere.

—Mrs. D. A. McCall.

The day was one of the first of spring and the weather warm. Possibly the stenographer (in another office to be sure) was thinking about the trees or the new dresses displayed in the stores. The voice of the person dictating clearly said: "The Rev. Peter M., D.D., has resigned after a fruitful pastorate of eighteen years." There was other dictation; then the stenographer retired to her desk and the typewriter clicked merrily. Anon she returned and the editor read among the "copy" for the printer: "The Rev. Peter M. D. has reniged after a frightful pastorate of eighty years."

TENNESSEE COLLEGE

A Senior College for Women Offering Standard College Courses

- I. College Course A.B. & B.S.
- II. School of Music Piano, Voice, Violin, Organ, Theory, Harmony
- III. Expression, Physical Culture, Home Economics

Beautiful and healthful Location For catalog address

President E. L. Atwood Murfreesboro, Tenn.

THREE GOOD MEETINGS

It has been the writer's privilege to assist in three delightful meetings thus far.

In March I spent eight days with Bro. J. N. McMillin and the saints at Louisville, Miss. J. Fred Scholfield led the music, and there is none better. There were sixty-five additions to the church, about half of them for baptism. No man ever labored with a more princely pastor than Bro. McMillin, and our earnest prayer is that he may speedily regain his health and strength.

In April it was my privilege to be with Bro. W. D. Wallace and his good people at Ellisville, for a second meeting. As usual we ran a double-header, holding a service each morning at the Jones Co. A. H. S. It would be impossible to tabulate the results of these meetings, as our constituency covered such a large territory. But our hearts were greatly stirred by the many hearty responses. It is indeed a great privilege to be associated with as capable, consecrated pastor as W. D. Wallace.

I have just closed a fine meeting with Bro. B. E. Phillips and the saints at New Hebron. There were twenty-six additions, seventeen for baptism. Bro. Phillips has been on the job there for ten years, and the people have the implicit confidence in him that he so well deserves. Bro. A. J. Cooper led the singing, and was a great factor in the meet-

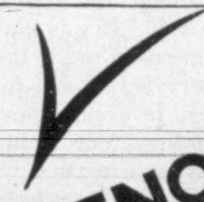
ing. I heartily commend him to the brethren.

I have three more meetings for the summer. I only wish that I could accept all the invitations that my brethren so generously extend to me.

—B. H. Lovelace,

Clinton, Miss.

On a certain island station there was a garrison of marines as well as blue jackets, and a senior officer of each corps. Their wives each laid claim to a special pew in the little church, and after much dispute, in which each one asserted her right, an appeal was made to the governor. There being no woman connected with him on the island to influence his mind, he accorded a patient hearing to each of the claimants, and gave as his decision that the pew should be occupied by the elder of the two. The sequel is left to the gentle reader.



DR. TICHENOR'S ANTISEPTIC

For Bruises, Cuts, Sprains, Sunburn, and after Shaving.

JUDSON COLLEGE

THE ALABAMA BAPTIST COLLEGE FOR WOMEN

(Founded 1838)

Accredited A-1 college. Member of Association of Colleges and Secondary Schools of the Southern States. Standard College Courses, A.B. Degree; Superior Advantages in Teacher-Training, Music, Art, Expression and Home Economics. Good equipment. Excellent board. Best moral and religious influences. For catalog and view-book address President E. V. Baldy, A. M., D. D., LL. D., Marion, Alabama

**Flies
and
mosquitoes
quickly
die...**



if you spray

FLIT

"The yellow can with the black band"



Don't run around on a hot day with a fly-swatter. Keep cool. Spray Flit. Flit clears the house in a few minutes of disease-bearing flies and mosquitoes. It searches out the cracks where roaches, bed bugs and ants hide and breed, destroying their eggs. Fatal to insects, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. One of the largest corporations in the world guarantees Flit to kill insects, or money back. Buy Flit and a Flit sprayer today.

VITAL HAPPENINGS AT TORONTO

L. R. Scarborough

The seven days gathering of 7,500 Baptists at Toronto in the World Alliance were probably the most significant seven days in Baptist history. I wish to note some vital things and impressions.

1. Everybody regretted the sickness and absence of President Mullins but all rejoice that he is on a rapid road to recovery. He was greatly missed.

2. Pastor Truett was chosen to take Dr. Mullins' place and he did it as only he could do. He contributed mightily to good order, inspiration, vision, brotherhood and spiritual power. All Baptists in all the world love him and delight to honor him and no Baptist serves all the causes more unselfishly nor more effectively than he.

3. Some Great Papers and Addresses.

There were many notable utterances at this World Congress which deserve to live and will live to make history. Probably the most outstanding paper ever delivered in this country on great New Testament principles was the paper sent by President Mullins and read by Pastor-President Truett. It was classic, pungent, true to Christ, and great in every line and simply struck twelve in every period and found a hearty unanimous response in every heart. It was worth the whole life of President Mullins just to have produced this living utterance.

The Congress sermon by Dr. Charles Brown, of England, was a wonderful deliverance. He spoke on the Sovereignty of Christ—"All authority is given unto me." It was really a great utterance. It thrilled the 7000 who heard and it greatly honored Christ.

The message of Dr. Rushbrooke, of England, on the World Alliance was a wonderful address. This one address justified the work of the Alliance for these years.

The paper of Z. T. Cody, read by Dr. Truett (on account of Dr. Cody's illness) was a masterful deliverance. Some said it was the greatest paper of the Alliance. It made the heart of true Baptists thrill with joy.

The message of Dr. Massee, of Boston, on Evangelism was thrilling and inspiring great. My! How this great preacher rung out on great truths of Christ's word and how he thrilled us to go out and win lost men everywhere!

The two closing messages by Dr. E. M. Aubry, Secretary of the British Union and President elect Dr. MacNeill of Canada were among the greatest messages ever delivered. They both spoke on the "Kingship of Jesus Christ." They caused all of our hearts to bring crowns and place them on the brow of our Redeemer.

These were some of the outstanding deliverances. There were many others. There were very few things said in all these glorious seven days that the most orthodox from any land could object to. Never in my life have I ever heard

in a gathering of God's people so many great things said and so few objectionable things said. Everywhere Christ, His deity, His supernatural birth, His glorious resurrection, His Lordship, His atoning death, His word and work world-wide and redeeming, were magnified to the superlative degree. Christ was surely crowned at Toronto.

4. The Spirit Of United Brotherhood.

I have attended some sort of conference, local, associational, state, south-wide nearly every week for thirty years. I attended every meeting of the Executive Committee of the Alliance at Toronto, was chairman of the nominating Committee and was on two other sub-committees and attended many sessions of the Alliance and can deliberately state that in all my life I have never seen a finer spirit of unity and brotherliness without any sort of compromise of truth, without any kind of violence or peril to the things I hold dear as an old time Baptist of the Southern and Texas type. In all these conferences Christ, His person, His Holy Book, His atoning death, His resurrection, His world-wide redeeming will, His churches, His ordinances, all the things precious to His truth-loving people, were not only not compromised but were honored and promoted in a spirit of fellowship and loyalty. There may have been brethren who had opinions off the main tracks of the great truths dear to us all, but as far as my associations were concerned they did not express any disloyalty to the great fundamentals. I bless God for the growing unity and fellowship of Baptists of the world based on the enduring foundations of Christ and His Conquering Gospel. In all my contacts at Toronto Christ and His word and work were put first and most gloriously honored. Jesus Christ in His Lordship was central in all the associations and contacts I had and saw at this meaningful gathering.

5. The Missionary Meaning And Message Of The Alliance

From the opening session, "The Roll Call of the Nations" to the closing coronation there was one dominant purpose and passion, to crown Jesus Christ in the salvation, education and sanitation of a lost world. The tides of missionary vision, inspiration and passion ran high and rolled billows upon billows all the way through. Everywhere the message was "we must win men, every man of all colors and kinds; we must train men, and heal men, and that by Christ and His Gospel—and all men everywhere must be free, free to find, believe, love, worship and serve Christ according to their own enlightened consciences. This world-association of Baptists is dominated by a passion to see all chains on men's consciences broken and every soul in the world unfettered that they may face Christ on the terms of the Gospel. Our hearts burned within us as Christ walked with us and unfolded His world-encircling will and program. The "Go", the "Teach", the "Baptize" of Christ's Commission

sounded the loudest at Toronto I have ever heard in any great gathering in the 42 years of my Christian experiences. "Jesus must reign where'er the sun does his successive journey's run," rang loud and long in our hearts at Toronto. Disraeli, the great Jewish English statesman said, "life is too short for any of us to be little." When one comes away from a meeting like the one at Toronto it is his prayer, "Oh God, make me big enough to be a Christian."

I shall never get away from that marvelous Saturday when more than half a hundred responded with their messages of Gospel triumphs—the fires of a world-wide spiritual conflagration were kindled in our hearts.

6.

Drs. John MacNeill as President and J. H. Rushbrooke as General Secretary will lead us the next four years even to greater triumphs. These are chosen princes among men, qualified for great service. It is estimated that three thousand Southern Baptists were there and went away to make a new day for Christ—and so with the Baptists from the North, England, Canada, and all around the world. Unitedly with an unbroken brotherhood of loyalty to Christ and his name and work let's go out, on and up to make Him King in all the hearts of men.

The hospitality, generosity, kindness and entertainment of Toronto Baptists and all others were simply superb, Secretary George T. Webb and their able and tireless helpers did a wonderful piece of work in caring for the people. Blessings on beautiful Canada.

A Catholic sent Senator Hefflin \$250.00 because he said his speeches were helping the Catholic cause. Mr. Hefflin sent the check to the Fellowship Forum to circulate the truth about Romanism. Hope it was a good check.

Rev. Winston Borum of Ruston, La., is said to have preached to two capacity houses Sunday on the wet and dry issue in the present campaign. He said a certain prominent preacher who could see no moral issue involved in the present campaign had sold out to certain rich men.

"We Face A Crisis"

Under the above caption Bro. T. W. Green, of Newton, says some things in the June 21st, issue of The Baptist Record. I read it, and re-read it. I had intended to write along the same line.

Bro. Green has expressed my feelings better than I can express them. I endorse every word he has written. When I leave the polls in November, I will have the consciousness of knowing that I voted as I pray. My back may be terribly striped by the party lash in the hands of the two politicians Bro. Green mentioned, but my conscience will be void of offense toward God.

J. W. Lee.

MISSISSIPPI WOMAN'S COLLEGE

A standard college for Women being a full member of the Southern Association of Colleges and Secondary Schools.

Skilled artists head the Departments of Piano, Voice, Violin, Art, Expression and Home Economics. Ellwood S. Roeder and Barbara Stoudt Roeder have headed the Music Department for seven years. Beautiful new Practice Home for the Department of Home Economics.

Two plans of board. In Love Cottage and Dockery Hall. One hundred and twenty-five fine girls reduce their board on the Self Help plan to \$15.00 per month. In Ross Hall and Johnson Hall the rooms are in suites of two with bath room between.

A swimming pool, tennis courts, basket ball courts and a beautiful campus of forty acres are used to care for the physical well being of nearly 400 young women from 13 states. In case of illness the beautiful new Mary Ross Hospital under the supervision of a graduate trained nurse cares for them.

The Woman's College is proud that in academic standing it equals any college in the South. It is proud of its facilities for giving all necessary physical training. But its chief pride is in the high Christian ideals which are held before the young women within its walls.

For new Bulletin and beautiful View Book, address

J. L. Johnson, President,
Hattiesburg, Mississippi.